th trumpet-tones that cut through the ognant atmosphere like the flashings of a sword. It became a source of uneasiness, rather than pleasure, to that large class who wanted to be flattered and entertained by literature. His indignant earnestness thrilled them, but it made them uncomfortable. The *Daily Advertiser* admitted, with a sort of reluctant candor, that he was endowed with high poetic gifts; but lamented that he lavished them so continually on one theme. Doubtless that one theme was exceedingly annoying to the "respectable daily" of that time, which my friend, Ellis Gray Loring, praised very naively by recommending it as a paper "perfectly reliable on all subjects where no principle was involved."

When the long struggle with slavery was over, Whittier was more free to roam hand-in-hand with Nature, looking lovingly into her eyes as a child does into the smiling face of his mother. And now, when the passions and prejudices of men are subsiding, people wake up to the consciousness that they have a greater than Burns among them; a soul as large, as loving, as poetic as the Scottish bard, and free from all impurity in its melodious utterance. In the afternoon of his noble life laurels are falling thick and fast upon this popular poet. Artists delight to give visible form to his graceful word-pictures, and publishers are eager to multiply and circulate them. The beautifully illustrated volume of his "New England Ballads," published by Fields & Osgood, is worthy of the genius it enshrines. How handsomely his "Barefoot Boy" looks out upon the world through Johnson's picture, infinitely multiplied by Prang's admirable chromos! And now, when the people receive lovingly everything that reminds them of their favorite poet, Mr. Hill presents them with a truly artistic sketch of his birthplace—a plain, old-fashioned New England farm-house, with vines straggling over its mossy stone wall, and a sun-lighted road before it, winding away among trees glowing with the rich tints of early autumn. The foliage is finished in a manner that faithfully preserves the distinctive characteristics of the various trees. A little brook flows through the foreground, where geese are drinking, and a boy who is fishing seems perplexed what to do with a frog he has caught on his hook. A clear sunshine glorifies all the landscape, and makes it warming to look upon. Mr. Prang has so skillfully copied this pleasing picture that the artist may well find it difficult to distinguish between his own original oil-painting and the imitations in chromo.

Such tokens of public interest and appreciation must give heartfelt pleasure to this poet of the people. He richly deserves them, and all the more on account of the modesty that never sought for them.—*L. Maria Child, in Boston Journal.*

RIDING DOWN.

BY NORA PERRY.

Oh, did you see him riding down,
And riding down, while all the town
Came out to see, came out to see,
And all the bells rang mad with glee?

Oh, did you hear those bells ring out,
The bells ring out, the people shout,
And did you hear that cheer on cheer,
That over all the bells rang clear?

And did you see the waving flags,
The fluttering flags, the tattered flags,
Red, white, and blue, shot through and through,
Baptized with battle's deadly dew?

And did you hear the drums' gay beat,
The drums' gay beat, the bugles' sweet,
The cymbals' clash, the cannons' crash,
That rent the sky with sound and flash?

And did you see me waiting there,
Just waiting there, and watching there,
One little lass amid the mass
That pressed to see the hero pass?

And did you see him smiling down,
And smiling down, as riding down,
With slowest pace, with stately grace,
He caught the vision of his face?

My face uplifted, red and white,
Turned red and white with sheer delight,
To meet the eyes, the smiling eyes,
Outflashing in their swift surprise?

Oh, did you see how swift it came,
How swift it came, like sudden flame,
That smite to me, to only me,
The little lass who blushed to see?

And at the windows all along,
Oh, all along, a lovely throng
Of faces fair, beyond compare,
Beamed out upon him, riding there.

Each face was like a radiant gem,
A sparkling gem; and yet for them
No swift smile came, like sudden flame,
No arrowy glance took sudden aim.

He turned away from all their grace,
From all that grace of perfect face;
He turned to me, to only me,
The little lass who blushed to see!

—Old and New for May.

ALBERT D. RICHARDSON.

A CORRESPONDENT of the Springfield *Republican* tells this story of the disinterested kindness of the late Albert D. Richardson: The husband of a dear friend of ours was one of the thousands who sought the Rocky Mountains in the first year of inflammation, in part for health and in hope of pecuniary profit. But the severities of the Smoky Hill route were too much for his already shattered constitution. Arriving at Denver, he was prostrated by the disease he had hoped to overcome. His wife had accompanied him. Here, among strangers, with a child, and a husband, in delicate health herself, and always accustomed to the comforts and refinement of an Eastern home, her situation was truly deplorable. Mr. Richardson was in Denver, and, hearing of the gentleman's illness, though a stranger to them, came to them. He at once installed himself the friend, and helped by day and by night with his younger strength, procuring the delicacies they could not, cheering and nursing the sick man to the last. When all was over, the wife's turn came. She lay dangerously ill for some weeks. Mr. Richardson sent the best physician to attend her, and rode for days to procure a female nurse for her, an almost impossible attendant in that new region. When danger was passed, and there was hope of her recovery, he postponed his own journey to Leavenworth an entire month that he might come that far with her on her return East. Her eldest child was ill, she convalescing and heart-broken in her widowhood, and with a babe of ten weeks in her arms. Not a gay trio for a man to voluntarily take under his guardianship. But, with that unselfishness and irrepressible spirit of cheerfulness which followed him always, he assumed this care as a pleasure. Nothing was forgotten to insure her comfort as far as attainable in the tedious journey. At night he took the baby in his own arms in the crowded, jolting coach, that the mother might steal a little rest and sleep. Over the dreary stretch of plain, through all the wearisome way, he seemed never to tire of his self-imposed charge. "I never felt so desolate in my life," said the woman once, in relating this, "as when he left me at Leavenworth, to come on the rest of my way alone." Sometimes the discipline of a life makes us keenly alive to the trying experiences of others. An active kindness is prompted by the recollection of our own distress. But when Mr. Richardson did all this he was a young man, with only twenty-five years of retrospect—years full of hope and health and little trial. Always to the end of his brave life this cultivated Christian woman was like an object-lesson to urge his kindness by the counsel and advice he prized and sought. Long years have lapsed since then, so that her estimate of him cannot be attributable to the fresh enthusiasm of gratitude alone. Her high standard of morality, her keen discrimination of any character, her long acquaintance with Mr. Richardson give force to whatever she may say. A better lies before me, written since his death, in which she says: "I believe a truer, nobler soul never looked out of human eyes. I believe he was a Christian in the highest meaning of the word. The last time we talked about these matters, I said to him, 'Have you decided to be a Christian?' He replied, 'Perhaps not in ——'s or your way; but every earnest, faithful soul must seek God in its own way.'"

A NOBLE MOTHER.

ROBERT COLLYER says:

"Woman's rights, as a natural right, she must have come to me by my mother. I must have come to me by my mother. I must have sat and think of her wonderful genius for doing whatever she took in hand, that, if she had been told to do it by Jehovah himself, she would have set about it in the same way. I must have had from her my sense of duty, and then the way had opened, she would have led an army like the old queens, or governed a kingdom, Cockpit and Covent Garden Theaters, in which Garrick and Quin, Foote and Sheridan won their fame; and that labyrinth of alleys, mews, and ways which swarm with the unkemmed masses of the London poor—are the heritage of the great family of which Lord John Russell is the younger son. Its wealth is fabulous; its place in the peerage a dukedom; its power in the government unequaled by any other ten families in the kingdom.

The little old man, who, exquisitely dressed, is always in his seat in the Lords, and who still, at the age of seventy-nine, still believed in himself. Brougham had once remarked that Lord John felt himself equally capable of answering an argument or commanding a fleet. He was equally sure that his Vienna mission was a success, and, proposing for the City of London, where his family possess extraordinary power, he was again returned to Parliament.

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The nineteenth century has furnished no such other notable example of the advantages to an Englishman of noble birth. Without great force of character, or extraordinary mental endowments, or wide attainments, or scientific or literary tastes; without the advantages of a commanding person or oratorical gifts; without an act during a long life that exhibits a particle of genius; without success as a statesman, a leader of his party, or a writer, Lord John Russell, by the backing of a powerful family, has held a foremost place in English politics during every decade of his long career.

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HENRY C. BOWEN,
Publisher and Proprietor,
Box 2787,
New York City.

The Independent.

MY HOUSE NOT MADE WITH HANDS.

It is so old, the date is dim;
I hear the learned vexing him
With claim in vain to count and read,
But to his words I give small heed,
Except of pity that so late
He sitteth wrangling in the gate,
When he might come with me inside,
And in such peace and plenty bide.
The constant springs and summers thatch,
With leaves that interlock and match,
Such roof as keeps out fiercest sun
And gentle rain, but one by one
Lets in blue banner-gleams of sky
As pomp of day goes marching by.
Under these roofs I lie whole days,
Watching the stealy household ways:
Innumerable creatures come
And go, and are far more at home
Than I, who like dumb giant sit
Baffled by all their work and wit.
No smallest of them condescends
To notice me; their hidden ends
They follow, and above, below,
Across my bulky shape they go,
With swift, sure feet and subtle eyes,
Too keen and cautious for surprise.
In vain I try their love to reach;
Not one will give me trust or speech.
No second look the furry bee
Gives, as he bustles round, to me;
Before my eyes slim spiders take
Their silken ladders out and make
No halt, no secret, scaling where
They like, and weaving scaffolds there;
The beaded ants prick out and in,
Mysterious and dark and thin;
With glittering spears and gauzy mail
Legions of insects dart and sail,
Swift Bedouins of the pathless air,
Finding rich plunder everywhere;
Sweet birds, with motion more serene
Than stillest rest, soar up between
The fleecy clouds, then, sinking slow,
Light on my roof. I do not know
That they are there till fluttering
Low sounds, like the unraveling
Of tight-knit web, their soft wings make,
Unfurling further flight to take.
All through my house is set out food,
Ready and plenty, safe and good,
In vessels made of cunning shapes,
Whose liquid spicy sweet escapes
By drops at brims of yellow bowls,
Or tips of trumpets red as coals,
Or cornucopias pink and white,
By millions set in circles tight;
Red wine turned jelly, and in moulds
Of pointed calyx laid on folds
Of velvet green; fruit-grains of brown,
Like dusty shower thickly strown
Jn underside of fronds, and hid
Unless one lift the carven lid;
And many things which in my haste
And ignorance I reckon waste,
Unsightly and unclean, I find
Are but delicious food, designed
For travelers who come each day,
And eat, and drink, and go their way.
I am the only one who need
Go hungry where so many feed;
My birthright of protection lost,
Because of fathers' sins the cost
Is counted in the children's blood:
I starve where once I might have stood
Content and strong as bird or bee,
Feeding like them on flower or tree.
When I have hunger, I must rise
And seek the poisons I despise,
Leaving untouched on every hand
The sweet wild foods of air and land,
And leaving all my happier kin
Of beasts and birds behind to win
The great rewards which only they
Can win who Nature's laws obey.

Under these roofs of waving thatch,
Lying whole days to dream and watch,
I find myself grow more and more
Vassal of summer than before;
Allegiance I thought were sworn
For life I break with hate and scorn.
One thing alone I hope, desire:
To make my human life come nigher
The life these lead whose silent gaze
Reproaches me and all my ways;
To glide along as they all glide,
Submissive and unterrified,
Without a thought of loss or gain,
Without a jar of haste or pain,
And go, without one quickened breath,
Finding all realms of life, of death,
But summer hours in sunny lands,
To my next house not made with hands.

H. H.

LORD JOHN RUSSELL.

BY N. S. DODGE.

One hundred and eighty-three years ago, on the 21st of July, 1683, Lord William Russell was beheaded in Lincoln's Inn Fields for conspiring the death of Charles the Second. The charge was false. He was innocent. No one count in the indictment was proved. The crown secured his conviction. At that time no man in England had so great credit with the nation. And his memoirs, written by his wife, have since been a text-book among the evangelical commonalty of England up to the present day, studied in schools, circulated in tracts, and read at evening firesides of the great dissenting population of the kingdom, second only to Bunyan's "Pilgrim's Progress." Through him proceeded the great family of Bedford, the founder of which, a minion of Henry the Eighth, Burke immortalized when he wrote: "The lion, having sucked the blood of his prey, threw the offal carcass to the jackal in waiting."

Every visitor to London remembers Covent Garden Market. All that wilderness of populated streets on every side—Russell, Bedford, Tavistock, Chandos, York, Henrietta, Southampton, and Kingshouses which Digby and Orford and Kneller and Thornhill builded; coffee-houses where Prior, Dryden, Addison, Pope, Swift, and Gay resorted; Drury-Lane Theater, the Cockpit and Covent Garden Theaters, in which Garrick and Quin, Foote and Sheridan won their fame; and that labyrinth of alleys, mews, and ways which swarm with the unkemmed masses of the London poor—are the heritage of the great family of which Lord John Russell is the younger son. Its wealth is fabulous; its place in the peerage a dukedom; its power in the government unequaled by any other ten families in the kingdom.

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MORMONISM.

BY REV. R. M. HATFIELD.

It is not yet fifty years since an ignorant, profane, and licentious charlatan persuaded a handful of ignorant people to receive the Book of Mormon as a divinely inspired revelation. To-day there is in the Territory of Utah a population of one hundred thousand souls, nine-tenths of whom glory in being called "Mormons," or "Latter-day Saints." In all the history of religious imposture there is hardly a more wonderful chapter than the one that records the rise and progress of this strange sect. A recent favorable opportunity for studying the spirit and workings of Mormonism has helped me to a better understanding than I ever before had of its position and prospects. It is not easy for a Gentile to get an inside and accurate view of Mormonism, even at Salt Lake City. There are several of its features, however, that can hardly be hid from a careful observer. Nothing surprised me more on my visit to the place than

THE PECUNIARY CONDITION OF THE PEOPLE.

Relying upon the rose-colored reports of certain tourists, one is ready to conclude that there is little or no poverty among the Mormons, and that Utah is a second Canaan, flowing with milk and honey. As a matter of fact, the Mormons are generally poor, and, so far as I can judge, likely to remain so. Salt Lake City is a comfortable town, with wide streets and an abundance of shade-trees; but is, on the whole a cheap and inferior place, when compared with many American towns of hardly half its age. There is something picturesque in the streams of water that flow through its principal streets; but when I was there these mountain-streams were soily and barely fit for domestic purposes. There are wealthy and prosperous persons among its inhabitants, but many of the people are barely able to live from hand to mouth. The boast of the Mormons that they provide for all their helpless poor and support them in comfort is made in utter disregard of the truth. Numbers of these Mormons were kept from suffering, if not from actual starvation, during the past winter, by the liberality of the Episcopal church in Salt Lake City. The Mormon population in Utah is in no such condition of thrift and prosperity as are the American citizens who are settled in Iowa, Kansas, or Nebraska. Many of them are in debt for their transportation to the territory and for their little farms, and all are harrassed by the incessant demands of the tithe collector. Financially, Mormonism seems to have been a grand success to Brigham Young, and a few other church dignitaries, but a dismal failure to the people generally.

THE INTELLECTUAL INFERIORITY OF THE MASSES OF PEOPLE IS UNMISTAKABLY APPARENT.

This is noticeably true of the women. There are exceptions, of course; but I never remember to have seen such a sea of vacant, stolid faces as I looked into in the Tabernacle at Salt Lake City, on a Sunday afternoon in May, 1870. That view first enabled me to understand how it was that the women of Utah *submitted* to polygamy. The most of them looked as if they might consent to be the fifth or tenth part of a wife; for it would require five or ten of them to make an average American woman. These people are to be pitied rather than blamed for their ignorance; for they are generally an inferior class of foreigners, who have had few opportunities for acquiring an education. But there is no excuse, other than their poverty, for the ignorance in which their children are allowed to grow up. The Mormons boast of their excellent school system; but, so far as I could learn, they have not a single free school in all the Territory of Utah. They allow their meeting-houses to be used for school purposes; but the teachers who occupy them must rely upon their tuition-fees for support, and, as this is meager and uncertain, the schools are of the poorest kind and frequently suspended. The masses of the people are not only ignorant and poor, but they are

THE VICTIMS OF A CRUEL AND GRINDING OPPRESSION.

It would be hard to find a tribe of savages in the interior of Africa who are more completely subject to despotic power than the Mormons of Utah. Brigham Young, aided by his satellites, rules them with a rod of iron. The tame submission of tens of thousands of people to the tyranny that grinds them to the dust is one of the strangest facts in the history of our race. The despot who lords it over them claims for himself absolute infallibility, and they do not question his authority. When a man becomes a Mormon, a tenth part of his property goes into the treasury of the church; or, in other words, into the pockets of Brigham Young. Afterward a tenth of all he earns or makes is swallowed by the same relentless maw. And the thousands and millions of dollars that are swept into the coffers of Brigham Young he uses according to his own pleasure, and renders an account to nobody. Nor is it merely in tithes and offerings that the people of Utah are oppressed. When a man, for any reason, becomes obnoxious to Brigham Young, it is the easiest thing in the world to *order* him on a "mission" for a few years, and for that length of time he is well out of the way. If a man's business is to be broken up, or turned into the hands of the friends of Brigham Young, or if his wife is to be tampered with, he can be put at a convenient distance by sending him on a mission to Wales, or Sweden, or the Sandwich Islands. I have in my possession facts with regard to the manner in which this power is exercised that would be incredible, only that they are supported by irresistible evidence. A refusal to submit to these arbitrary orders leads to expulsion from the church; and that is followed by social ostracism and by incessant annoyances and persecutions. The expelled member is denounced as a "damned apostate"; and the faithful are forbidden to give him employment, to patronize him in business, or in any way extend to him aid and comfort. But this is not all, nor the worst. Brigham Young, and those who get their inspiration from him, have for years preached the doctrine of "*blood atonement.*" As stated by Young himself, in a sermon preached in the Tabernacle, this is briefly the doctrine of the Saints on this subject:

"There are sins which men commit for which they cannot receive forgiveness in this world or in that which is to come; and, if they had their eyes open to see their condition, they would be perfectly willing to have their blood spilled upon the ground, that the smoke might ascend to Heaven as an offering for their sins. I know, when you hear my brethren telling about cutting people off from the earth, that you consider it strong doctrine. It is to save them, not to destroy them. I will say further: I have had men come to me and offer their lives to atone for their sins. There are sins that cannot be atoned for by an offering upon the altar, as in ancient days; and there are sins that the blood of a lamb, or of a calf, or lurtle-doves cannot remit, but they must be atoned for by the blood of the man. This is the reason men talk to you as they do from this stand."

Hear him again on the application of this theory:

"I wish we were in a situation favorable to our doing that which is justifiable before God, without any contaminating influence of Gentile amalgamation, laws, and traditions, that the people of God might lay the ax at the root of the tree, and every tree that bringeth not forth good fruit was hewn down. What! do you believe that people would do right and keep the law of God by actually putting to death transgressors? Putting to death transgressors would exhibit the law of God, no difference by whom it is done—that is my opinion. Have not the people of God a right to carry out that part of the law as well as any other portion of it? It is their right to baptize a sinner to save him; it is also right to kill a sinner to save him, when he commits those crimes that can only be atoned for by shedding his blood. We would not kill a man, of course, unless we kill to save him."

Nor is this doctrine a mere abstraction with the Mormons. "Danites" and "avenging angels" are, according to this theory, a proper and beneficent agency for saving souls and promoting the welfare of the church. That deliberate and systematic murder has been one of the means resorted to by the Mormon leaders in carrying out their policy cannot be doubted.

But the crowning abomination of Mormonism, that which renders it unspeakably loathsome to the Christian world, is its

POLYGAMY.

It should be understood that many of the Mormons are not polygamists. The men who have from two to ten wives apiece seem to be a kind of aristocracy among them, just as the slaveholders constituted an aristocracy in the Southern States a few years since. Abhorring polygamy before I went to Utah, it seems more abominable than ever, now that I have seen something of its practical workings. I will not say that there are no cases in which men take a plurality of wives from religious motives and spiritual considerations. But in a vast majority of cases these adulterous connections are resorted to as a means for the indulgence of appetite and lust. The man must be verdant, indeed, who can be fooled by the pretended sanctity under which the Mormon leaders attempt to cloak their license and lechery. Their coarse and animal faces, no less than their words in speaking on this subject, betray what is within them. But the worst results of this system of impurity and incest fall upon the Mormon women. Some of them are stupid and ignorant to such a degree as to have no appreciation of their degradation. Others are so hardened as to glory in their shame. But the true women, who have retained the feelings that give to the female character its grace and loveliness, are humbled and crushed by this barbarism. It breaks their hearts and kills them by inches. Nothing can be more pathetic than the story of their sufferings, as they pour it into sympathizing hearts, when they have the opportunity to do so. The cry of hundreds of these outraged women goes up to Heaven mingling with the cry of the souls under the altar: *How long, O Lord, holy and true, dost thou not judge and avenge us?*

It is a burning shame and disgrace to our country that this crime against the Christian civilization of the nineteenth century should be allowed to exist in any territory over which the United States has authority. I left Utah thoroughly persuaded that there is no cure for polygamy but in the enactment and enforcement of just and wholesome laws.

It is to the interest of Brigham Young to perpetuate the institution as a means of preserving the isolation of his people. The Pacific Railroad may not strengthen polygamy, but it will never destroy it. There are no indications at present that the Godbeite movement is to work its overthrow. The men who are leading this movement are capable and determined, and may yet give Brigham Young serious trouble. But their faces look toward skepticism, rather than in the direction of a pure Christianity, and they have not renounced the worst and cunning abomination of Mormonism. Nor am I able to sympathize with those who are confident that Mormonism will collapse or explode whenever Brigham Young dies. He undoubtedly shows consummate ability in the bad pre-eminence to which he has been exalted; but it is highly probable that some one will be found competent to fill his place when he is removed from it. It requires far less ability to run the machine now than it did to invent it and set it in motion. On the whole, the hope that this foul ulcer will work its own cure seems to me about of apiece with the expectation of the fool who stood on the river's brink waiting for all the water to run by. Congress will be compelled to confront this question squarely, and to deal resolutely with it. There must be no persecution of the Mormons. They have the same right to their religious beliefs and practices that we have to ours. It is no part of the business of Government to propagate or suppress religious dogmas. But it is the business of Government to prohibit and punish crime. And it is not an open question whether polygamy is a crime. That has been settled by the authority of the General Government, and by the laws of every state in the Union. And no plea of "conscience" or "religious liberty" must be allowed to protect crime against the law's just penalty. The Chinese are allowed to build their Josshouses and worship their idols in the heart of our Christian cities, and no one complains of this. But suppose the heathen of India should come to our country and proceed to burn their widows in the streets of Boston; or to drag the car of Juggernaut through the streets of New York, crushing scores and hundreds of persons under its wheels; how long would murder in that form be tolerated by the authorities? The case is too clear for argument. The right and the responsibility of our government is unquestionable in the premises. Eight years ago Congress passed a law prohibiting polygamy in Utah. No such law can be enforced when offenders are brought before Mormon juries. The Cullom bill proposes the enactment of a law that can be enforced; and every intelligent citizen of Utah, who is not a Mormon, with whom I conversed, seemed anxious for its passage.

Yet it drags month after month in Congress. Our representatives at Washington are so occupied with other matters as to have little time for the consideration of a question that touches the honor and welfare of the nation to the very quick. It might be just, as well as humane, to modify the bill so as to make some allowance for those who became polygamists under the impression that the United States intended to overlook or connive at their crime. But Congress is recreant to its most solemn obligations in allowing the Mormons to defy the authority of the Government and outrage the moral sense of the nation by continuing to perpetrate this crime and glorying in their right to do so. The false tenderness with which they are treated, if persisted in, must sooner or later lead to scenes of violence and bloodshed. Let us hope that, when our congressmen have concluded all their bargains with an infamous lobby, and given the last square mile of the public domain to a ring of rascally land-sharks, they may be able to give some attention to polygamy in Utah, and to the other questions in which their constituents have a real interest.

CHICAGO, June 27th, 1870.

A SUNSET.

BY RACHEL POMEROY.

What miracle is this whose potent gleam
Takes all the senses captive unaware,
And even traps within its rosy snare
The unloath will? Those sunset heavens do seem
No sky; rather a pure, unwrinkled stream,
Along whose lucent waves stretch islands rare,
With trees and turrets dipped in amber air,
That crumble while we gaze, a tender dream!
And lo! I feel across that unvexed tide,
Whose mellow peace no storm can ever mar,
Fleets of fair hopes and golden longings glide,
And memories, tremulous as the evening star.
If they be mist—these yearnings and that sky—
Then welcome such unreal Reality!

FLORENCE, ITALY, June, 1870.

A WOMAN'S LETTERS FROM WASHINGTON.

WASHINGTON, JULY, 1870.

TO THE EDITOR OF THE INDEPENDENT:

THE story of congressional proceedings through succeeding years has a wonderful sameness. One Congress scarcely differs from another Congress in procrastinating shiftlessness. This is the unvarying programme: In December the members rush to Washington from every point of the compass—find lodgings, shake hands, smoke, talk, go into committees, pronounce eulogies on their dead comrades, vote a recess, and rush back to the several points of the compass to spend the holidays. But, when a man's moral vision is so oblique that he does not even trace the subtle lines which divide good and evil, when he has none of that passion of the heart which will bind him to a divine principle, his physical and mental qualities may give him a limited mastery, but in the complete meaning of that word he can never be a leader of men. A man may possess mental and moral faculties in their largest development, and yet, through some delicacy of temperament, some overfineness of fiber, lack entirely the physical power which is a governing quality in every great leader. If Mr. Dawes, of Massachusetts, were a little less sensitive, less modest, and considerably more self-asserting, he would at once command the open leadership of the Republican House, which intellectually, morally, and legislatively he has won. His friends, who know that he had more than earned the Speakership of the House, believe that he occupies a more exalted place to-day as the highest authority on leading legislative questions, and as a political leader whose record is without blemish. For length of unceasing service, for distinguished ability as a lawyer and legislator, for high personal character, Mr. Dawes stands foremost in the House of Representatives. And yet, he has not the ambition, the will, the *nerve* that impels the man born to become the personal leader of a great legislative assembly.

It is not easy to name every quality essential to a great intellectual leader. It is as difficult as it is to trace subtle forces out to that perfect equilibrium of power which gives the world the consummate poet, the governing thinker. The only thing that we are certain of is that we know him when he *is*. We are not able to explain its secret ways; yet we all feel the magnetism of a mind which moves the world. We feel no less, though within a narrower range, the presence of that mastering soul which by virtue of itself sways and controls a vast body of thinking men. I doubt if in this present Congress this supreme man exists. As an assembly, it affords a high average of intelligence and of legislative capacity. It contains a few men-controlling forces in it; but the one man mighty enough to move and concentrate all is not here.

M. C. A.

WHAT IS IT TO BE A CHRISTIAN?

BY WILLIAM LLOYD GARRISON.

THE death of Charles Dickens is an event greatly lamented in the literary world; in the religious it is eliciting very conflicting opinions as to whether he was or was not a Christian. The question seems to be clerical rather than laical. Some unhesitatingly respond in the affirmative; others even more decisively in the negative; while others charitably pronounce him as having been not far from the Kingdom, if not actually within it. Regarding none of these opinions as of the slightest consequence, and, in view of all the circumstances, quite as uncalled for as inconclusive, it is not my purpose to express any judgment on the subject. Not that I am specially puzzled in this instance; but because I must frankly confess to a good deal of bewilderment, first, as to where the line is to be drawn; and, secondly, as to the competency of this or that person or tribunal to pass sentence *ex cathedra*.

"Was he a Christian?" But what is it to be a Christian? Shall the test be Protestant or Catholic? Shall it be a creed or a covenant? If so, whose, authoritatively? Shall it be the Bible? But that is received with equal reverence by a multitude of rival sects, and from them proceed a thousand conflicting interpretations.

Is he a Christian who believes in seven sacraments, or only two, or (like the Friends) in none? in many or few ritual observances, or in their total rejection? in the seventh or the first day of the week as the Sabbath, or in all days as equally good? in regular churchmembership and stated public worship, or in entire freedom from them as in any sense obligatory? in the Romish Church or the Protestant version of the Bible as "the only rule of faith and practice," or "the light within" and sound reason in all controverted religious matters? in orthodox or heterodox dogmas concerning total depravity, vicarious atonement, and the Trinity?

Is he a Christian who believes in being "armed and equipped for military duty, as the law directs," or in beating swords into plowshares and spears into pruning-hooks, and learning war no more? in liberty for some and slavery for others? in the taking of oaths or refusing to take them as a matter of conscience? in moderate drinking, or total abstinence? in aristocracy, or democracy? in a divinely instituted government, or one emanating from the people and under their control?

Is he a Christian who in time of war rallies under a particular flag, according to his nativity and geographical location, or who refuses to fight under any circumstances, not from cowardice or selfishness, but on account of conscientious scruples?

Is he a Christian who upholds the Autocrat in Russia, the Emperor in Austria, the Queen in Great Britain, or the President in the United States?

There is no difficulty in getting prompt replies to these and many other similar inquiries. The only difficulty is to reconcile the replies, which are of the most contradictory nature. The standard of judgment or test of piety is professedly the same; but there is a Babel confusion of tongues in Christendom as to what is sanctioned or reprobated by Christ. The hues of the dying dolphin, the colors of the chameleon are not more shifting than the views of Christian professors in regard to all such matters. Who, then, is a Christian? and what is it to be a Christian? Ten years ago hundreds of thousands of slaves were held as goods and chattels by Southern ministers and churchmembers, who defended the slave-system as divinely instituted, and whose Christian character was not to be called in question, except by fanatics and infidels! Against the popular interpretations of Christianity in the land, slavery has been abolished; but who is there now disposed to vindicate that system upon Christian grounds with any hope of being welcomed as a follower of Christ? The Christianity of one age has both sanctioned and enjoined many things which that of another age has regarded as preposterous, or rejected as fabulous, or denounced as abominable. Its primitive record, indeed, is essentially the same as at the beginning. Nothing has been added to or taken from the Sermon on the Mount, or the Golden Rule, or other sayings of Jesus; and Paul, and Peter, and James, and John are read to-day in their epistles, chapter and verse, as they have been read from apostolic times. But they are all made to echo the dominant religious opinions and approve the religious practices of the hour; and now are on this side and then on that, now branding orthodoxy as heresy and anon transforming what has been deemed heretical into the purest orthodoxy by skillful theological legerdemain. One of the most curious and instructive volumes ever written or compiled will be that which shall truthfully set forth in historical sequence the paradoxical requirements and conflicting prohibitions which have been enforced in the name of Christianity from the days of Constantine.

Every new sect is a fresh heresy, to be denounced and persecuted until it is strong enough to be taken into general partnership. Then, when its reproach is wiped away, it joins with alacrity in persecuting the next dissenting body that makes its appearance; and the offensive repetition goes on from one generation to another.

Certainly, Jesus was not a Christian, in the modern use of the term; for that implies what is most respectable—close conformity to what is established and popular—blind veneration of the past. He had no religious reputation whatever. What was said of him, what was done to him on account of his heresy, we know. He was charged with being guilty of sedition, a Sabbath-breaker, a blasphemer, and having a devil, and treated accordingly. He was a Christian! The term has lost its original signification, and through utter perversion has become worthless as a test of true religious character. Those who claim to be his followers are bound to show that they are animated by at least something of his spirit in a readiness to bear testimony to unpopular truth, cost what it may. But the loudest of such claimants are those who are careful to be on the popular side; and as scrupulous in tithing mint, anise, and cummin, and neglecting the weightier matters of the law, as were the ancient Scribes and Pharisees. For one, I care not how highly any of this class praise the dead, or how great may be their professed veneration for Luther or Calvin, for Whitefield or Wesley, for Roger Williams or Swedenborg, for Moses or David, for Jesus or Paul. It affords no evidence of any vital appreciation of the character of those "of whom the world was not worthy." The cowardly and time-serving, the hypocritical and pharisaical are ever prompt to appear as the special champions of all departed, canonized worth. The last persons in the world who should presume to profess admiration of the bold dissenter, the upright heretic, the righteous agitator, the heaven-inspired fanatic of the past, are they who dread to be found in a minority, who are always consulting the vane of public opinion, who shrink from grappling with prevailing iniquity, who shudder at the thought of periling their reputation, and whose aim is to pass through life without the slightest connection with anything deemed extravagant or fanatical.

I am not saying that, in itself, Christianity is not sufficiently definite. I am only dealing with its historical treatment at the hands of those who are its recognized expounders, and showing how contradictory they have made it. What are its actual requirements and obligations each one must decide for himself; and on that score I feel little uncertainty. But the profession of it in the nineteenth century is a wholly different matter from what it was in the first. Then it included all possible reproach, peril, and suffering; now it includes nothing of the kind. The evidence of love to God and love to man, of being dead unto the world, must be found in some other form. The poet is right:

"New occasions teach new duties; Time makes ancient good uncouth;
They must upward still, and onward, who would keep abreast of truth;
Lo! before us gleam her camp-fires! we ourselves must Pilgrims be,
Launch our Mayflower, and steer boldly through the desperate winter sea,
Nor attempt the Future's portals with the Past's blood-rusted key."

It seems to me that we should feel far more concerned in never having our Christian character questioned than in being regarded as out of its pale on the part of its facile and dogmatic professors. My thought on this subject I have expressed in the following lines on

FREEDOM OF CONSCIENCE.

O, brave Apostle! truly hast thou said,
It is a trifling thing indeed to be
Judged of man's judgment. Conscience must be free,
Nor blindly nor dogmatically led,
Whether by living oracles or dead;
For truth admits of no monopoly,
And where it pushes for himself must see,
Nor fear an independent path to tread.
No infidel is he, how'er astray
His judgment as to wherein duty lies,
Who speaks his honest thoughts, and nobly tries
To follow in the straight and narrow way.
No truer man exists beneath the skies,
And only Pharisees shall him gainsay.

CHRISTIAN UNITY.

BY REV. CYRUS D. FOSS.

THE near approach of what may be fitly termed the Protestant Ecumenical Council very naturally draws the thoughts of multitudes of Christians toward the subject of Christian unity.

No future event can be more certain than that this world is to be converted to Christ. Our assurance of it depends on nothing less than the solemn promise of the eternal Father to his coeternal Son; and, though the enormous aggregation of the powers of darkness oppose, "He that sitteth in the heavens shall laugh; the

The Independent.

THE PRAYER OF HANNAH.

[1 SAM., 1ST CHAP.]

O, THOU great Father, who in earth and sea
And sky gives life so prodigal, so free;
Thou who from out Thine own all life doth give,
Who hast Thine offspring in all things that live;
Oh, God, must I without one bud or blossom fall?
One single blasted stalk of life be all?

Thou mad'st me woman, with blest art
Didst frame the secret tabernacle 'neath my heart,
All sweetly furnished for such love and care,
As if bright angels should come nestling there.
Long for their coming has my yearning spirit cried,
But hollow echoes from the lonely depths replied.

All happy mothers mock me. They, so blest,
Rock their sweet babes upon their glowing breasts,
With gushing lullaby or soft refrain,
And for a byword call my empty name.
The birds their fledgelings teach to try the wing,
While they their fullest, gladdest matins sing.

Flaunting about my vacant nest their pride,
The flowers my garden-walk that grow beside,
With tender folds safe from the eastern blast,
Wrap their green buds and shudder as I pass.
The mourning mothers wail at me with still
The more unkindly scorn; my ripened flower-stalk shrill
Hissing my seedless stem, strows on the earth
Her yielding strength and promise of new birth.
By brigand schoolboy 'reft, the robin mourns
Her tender brood, but all *my* soothing scorns.
I cannot sing the sweet complaint that swells her breast;
No birds were ever stolen from my empty nest.

The stricken mother, all her children dead,
Bows in her grief above the last green bed,
Saying her heart is broke, though angel hands
Reach down to raise her to Elysian lands;
Bright cherub plumes brush from her cheek the tear,
A choir of angel-music charms her ear.
No cherub no te is sung for me, above, below;
But I'm to cheer this woman—I, who know no woe!

The queenly dower my husband brings to me
Is but another tender mockery,
As on the barren desert rock in vain
Heaven sheds its dews and pours the kindly rain,
While fruitful valleys laugh to note the wasted showers
That feed no waving grain, that lave no blooming flowers.

O, Father! hear my heart's inherent plea!
Pity, O Lord, love's yearning agony!
I will not for myself the blessing crave,
I'll consecrate it to the hand that gave.
I only ask a few short months to sit beside
My sacred hearth, folding in mother's joy and pride

My love's life to my bosom. Let it thrive
Upon my love and life till it arrive
To the measure of Thy service. Then, still mine,
Set ever in Thy Holy Temple, Thine
Shall be—Thine in all life, and I with it in Thee,
Safe folded in Thy love of love to all eternity.

O, Father, Fount of Life, Thy hand I see,
The prophet in my soul has answered me.
About my brow a crown of light he's bound;
I shall not fruitless fall upon the ground.
But now my soul is bowed, my haughty heart brought low,
For who am I that I should thus Thy glory know?

The frailest daughter of our Mother Eve,
Who twined for all our necks the yoke of grief,
And shall I then a blessing bear above all fate,
Which life, nor death, nor Heaven itself can uncreate?

O, Mother of the Christ, is this our blossomed rod,
Thus to be transfigured to the likeness of our God?

M. L. H.

RELIGION AND THE CONSTITUTION.

BY REV. SAMUEL T. SPEAR, D.D.

THE first article of the amendments to the Constitution provides that "*Congress* shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This effectually guards the religious liberty of all the people as against any legislative interference on the part of Congress. It secures to them not toleration merely, but absolute equality under the National Government. This prohibition, however, has no application to *state* governments; and hence, in the language of Judge Story, "the whole power over the subject of religion is left exclusively to the state governments, to be acted upon according to their own sense of justice, and the state constitutions." Nor is there any other clause of the instrument that directly applies to this specific question. The right of "the citizens of each state" to enjoy "all the privileges and immunities of citizens in the several states," and the duty of the United States to "guarantee to every state a republican form of government," might perhaps be so interpreted as indirectly to reach the point; yet this would depend very much upon the leanings of the court sitting in judgment upon any particular case, as well as upon the specific nature of the issue to be tried. Upon their face, these clauses were not intended to restrain the legislative power of the states in respect to the subject of religion. It is hence true, as Judge Story remarks, that the Constitution, as it now stands, leaves "the whole power over the subject of religion" "exclusively to the state governments"; and, if so, then each state may exercise this power according to its own discretion.

This strikes us as being a defect in the Constitution itself. Looking at the subject comprehensively, we see no reason why the prohibition that applies to Congress should not equally apply to all the states. Under our duplex system of government the states, within the limits of their jurisdiction, possess legislative powers, subject to those restrictions which are imposed by the Constitution of the United States. Within such limits and restrictions those powers are sovereign, and, as to the mode of their exercise, dependent upon the public will in each state. If, therefore, it be wise to guard religious liberty as against any encroachment by Congress, is it not equally wise to guard it as against any encroachment by the respective states? If the *whole* people as represented in Congress may not be trusted without a constitutional restriction, can a *part* of the people be trusted with any more safety? The practical danger as arising from the latter source is really greater than that arising from the former. The whole body, with its diversity of sentiments and greater comprehension of interests, is less likely to err than local sections. We hence think that the prohibitory clause in respect to religion which restrains the power of Congress, and that too very wisely, should have been so worded as to make it equally applicable to all the states. This would have given it *universal* force. The fathers who framed our political system were unduly jealous of giving to the central government too much power, supposing that the chief perils of the system were likely to arise from this source. Alexander Hamilton dissented from this view. In his opinion, the greater perils stood in connection with an abuse of the doctrine of state rights; and subsequent events have abundantly shown the correctness of his judgment.

It is quite true that, since the adoption of the Constitution, the general *practice* of the states, in both their constitutions and their legislation, has been a careful avoidance of all connection between church and state. Circumstances, however, have, since this period, undergone a very great change, and are still changing. We have received into our bosom an immense immigration of Catholics, owing spiritual allegiance to a foreign hierarchy, and now clamoring, with great unanimity, for a division of the school funds of the state to aid them in teaching the peculiarities of their religious faith at the public expense. This tide of immigration is steadily pouring in upon us, and in increasing numbers. Not a few Protestants, in their zeal to oppose the Catholics, set up the proposition that Christianity, in the Protestant conception thereof, is a part of the law of the land—if not of the whole land, yet of the state in which they reside; and on this ground they claim, in a sense non-sectarian as among themselves, it should be taught in the educational system supported by the state. A few of them would welcome a division of school funds among Christian sects, in this respect agreeing with the Catholics. In one of the territories, that must in due season, if not speedily, become a state, the majority of the people hold the Mormon faith; and, after they shall be admitted into the Union, they may, if they choose, adopt this faith as the religion of the state, impressing it upon their constitution and carrying it into effect in their local legislation. There is nothing in the Federal Constitution to prevent them from altering their constitution at their pleasure, or establishing Mormonism by law, or imposing religious disabilities and burdens upon other citizens. They may make it a Mormon state, and tax Christians for its support. Presbyterians need only to be in the majority, with the will to do so, in order to establish a Presbyterian state. The same is true of Catholics, or any other sect, or any combination of sects, that, being in the majority, should decide to put their religion into the constitution and law of the state. It would be equally true of the Asiatic immigration, after it becomes naturalized, as it may be, that is just beginning to pour a flood of Pagan devotees upon our Western shore. These facts present a set of circumstances widely different from those existing when the Constitution was adopted.

Now, in view of these facts, we take the liberty of saying that, if the Constitution needs any religious amendment at all, it should be in a line exactly the opposite of that proposed by the Pittsburg Convention, held some months since. This point is very forcibly presented by E. P. Hurl. but (formerly one of the judges of the Supreme Court of the State of New York), in a pamphlet entitled "A Secular View of Religion in the State." He suggests that the first amendment should be so altered as to read as follows: "*Neither* Congress *nor any state* shall make *any* law respecting an establishment of religion, or prohibiting the free exercise thereof." The words in italics are the ones which Mr. Hurlbut proposes to add.

Whether the above would be the best possible wording of the amendment for the purpose had in view is a question that we do not here attempt to decide; yet as to the end (the main idea sought to be expressed) we meet Mr. Hurlbut as an American *citizen*, and say *amen* to his doctrine. It is simply carrying out unflinchingly, and in their completest form, the plain and obvious requirements of a democratic government, doing injustice to no one, while protecting all men against all men, without any distinction on religious grounds. It remits religion absolutely to the *voluntary* system, and makes all governmental patronage constitutionally impossible. It puts the Protestant and the Catholic, not in the relation of the one *tolerating* the other, which always implies a legal precedence of the one over the other; but in the relation of *equality* before the laws, and makes it impossible that they should ever hold any other relation to each other. And what it does for them it does with equal certainty for all others. This is a democratic government, and *nothing else is such*. It is the American idea, accompanied with sufficient moral courage and candor to carry it squarely to its proper result. Accepting the idea, as we do, without the least reservation, we stumble not at any of its logical sequences.

The reader will perceive that our method of settling the technical dispute called the school question consists essentially in settling a much *broader* one. If the principle so clearly embodied in the proposition of Mr. Hurlbut were incorporated into the Constitution of the United States, and thus made applicable to the whole country, there would be no school question or any other question to be settled as between religious sects. The people have recently adopted a fifteenth amendment, securing an equality of *political* rights, as against all discrimination on the ground of race, color, or previous condition of servitude. Previously they had adopted one securing personal *liberty*, as against any re-establishment of slavery. In these two amendments the country has taken a long step toward a genuine democracy. And now, if it will add another, securing absolute equality of *religious* rights, as against all interference, whether by Congress or by state authority, then this will be still another step in the advance, and forever supersede all controversies as between religious parties and factions in the state. This is the amendment that we should advocate, rather than the one which seeks to ingraft Christianity or any other form of religion upon the National Constitution. This is the "conscience clause" that we would put into the Constitution; and, by putting it there, place all consciences on precisely the same level. This, and not the theory of the Pittsburg Convention, or that of those who claim that Christianity is already a part of the law of the land, would be a true expression of the essential principle of AMERICAN DEMOCRACY.

UNWRITTEN HEROISM.

BY PRES'T TUTTLE, OF WABASH COLLEGE.

A BRAVE man or woman does not usually lack admirers. When Judge Andrew Jackson, of Tennessee, left his bench one day, and, fixing his unqualling glance on the swearing, desperate, and armed ruffian, marched square up to him and arrested him, he did an act which helped him into higher seats as truly as his victory at New Orleans. For such an act there is no lack of admiration.

When we look out upon the more imposing arena of human life, of which history takes note, we find that our attention is arrested at once by either of two extremes—the mean and pusillanimous to detest it, and the heroic and magnanimous to praise it. The hero of history, without special reference to his moral qualities, is the pet of the young and old. In proportion as the daringly selfish threaten a warrior or king are dreadful, and I may add *physical*, is the thrill of delight we experience when we see him calmly confront and master them. Thousands have had their feelings moved even to tears by the heroism of William the Silent, and the brave people of Leyden during the famous siege of that city.

If a sailor mounts to the topmast, in defiance of the fury of the storm, to disengage a rope to save the mast, or a fireman climbs up his ladder to the window of the burning dwelling at which a child is calling for help, we at once accord him our homage as truly heroic. Indeed, we are by nature hero-worshipers.

The written history of the heroic now fills libraries; and the unwritten history, could it be transferred to the printed page, might make so many volumes that the world itself could not contain them. Every household has its hero, and every community its brave man. This sturdy boy subdued a vicious colt; and this other one climbed to the eagle's nest on a defiant and successful errand of robbery. The first boy is the lauded horse-tamer; the second the chivalrous victor of the bird which in that tree-top is not so wild a creature as the "spread-eagle" in an American oration. Each has his followers, and his own step is not more proud than is their admiration sincere.

There are heroes whose acts are so gentle and unobtrusive, so concealed within the secret places of home, that the world knows but little about them. I recall one whose life was to me a perpetual wonder. She was an intelligent, attractive, and greatly-admired girl. Not reared in affluence, yet blessed in being neither rich nor poor, she was growing up with firm health, solid acquirements and sense, and just such a woman as any one of a thousand sensible men would have been proud to have installed over his own household. Indeed, she was fast ripening into such a woman when her mother became a helpless invalid.

At once the daughter's duty seemed defined as belonging to this sphere. The visions of a more extended education (and no doubt she had them) vanished; and, if she had visions of a more tender nature, (as no doubt she might have had without crime), they vanished too. Perhaps it was not to continue long, when, as she hoped, hea lth would restore the dearly-loved invalid again to society; but, whatever there might be in the distant future, here and now was the imperious but blessed obligation of filial piety, which called for the entire surrender of her plans and of herself for the helpless sufferer who was stretched on that bed of pain. Money might hire a nurse; but no money could procure the unwearying assiduities and unflagging faithfulness of a daughter. She alone could smooth that pillow, call smiles to that face and hope to that heart; and she alone, in all the world, was the one to do it. By night and by day, during the severities of winter and the heats of summer, she gave herself up to that work. One year passed, and yet the burden was still on those young shoulders. Another year followed, and another, until a quarter of a century had gone, and yet the burden rested on shoulders that were no longer young. The poor invalid seemed endowed with a charmed life; or, rather, the gentle watcher at her side seemed to nurse into a surprising vitality all the forces of the body which disease was seeking to destroy. And thus the years wore away, until the mother had become an aged woman, more than four-score years, an invalid to the last, and her patient child a woman past middle life.

And yet no one ever heard one murmuring word from her lips, or saw a frown on her placid face. In her girlhood, when called to make the sacrifice, she had counted its cost; and, though it was great in many things dear to a true woman's heart, she made it, never once to regret it. At last, when a few gray hairs began to be seen crowning the watcher's brow, the aged sufferer went to the rest to which she had seemed so near for so many years. As we stood by the open grave in which her remains were laid, I looked on her who had devoted her life to her mother in such a fashion as true a heroine as was ever mentioned in history. It was not a flash of courage, a passionate assault, a brief, brave siege, soon ended, although nobly sustained; but it was a courage that had endured for forty years or more, as gentle and steady and true as the sun itself—a courage so beautiful that she might have looked down into that grave by which she was weeping, and then up to the God who had commissioned her to soothe and sustain her helpless mother until death, and have said, without impiety, "I have finished the work thou gavest me to do." The history of that life of faith and love and courage is known to a few on earth, and it will not be forgotten by the faithful God; and yet, except for these few sentences, that life is one bright part in the *unwritten heroism* which names my article.

It is a noble instance, but not a solitary one. I recall a Christian woman of wealth, who took home a poor little diseased babe, which was only related to her *as* a human being and "a little one" of the Lord. It was a disgusting object to look at, and the repulsive sight could not be concealed. It was fretful, of course, and required continuous care.

Her husband and family endeavored to persuade her to send the child away; but she said "the more helpless it was the more it needed help, and in doing thus for the child she was doing for Him who speaks so tenderly of his little ones!" And so she (mainly with her own patient hands) took care of the little disgusting creature, whose chief beauty was its wretchedness and Christ's interest in it.

And this was not a battle of a day; nor of three days' smoke and fire, shot and shout, carnage and death, and then a quick end. It continued for more than a year; and the good woman's great heart yearned for it as it had done for her own babes, and she wept, when at last it was taken by the friends, as if a personal grief had come upon herself. And that unselfish act, so long continued, and in such circumstances, seems to me a bright chapter in the history of unwritten heroism.

And, could we follow our honored missionaries to their fields, we should find some men as heroic as Dr. Judson, and some women the equals in patient endurance and doing of Ann Hazeltine Judson or Harriet Newell. Their heroism has not been chronicled in history or celebrated in poetry; but it is as true as any in the martyr ages. And so is many an unwritten life in the grand army of men and women who in faith and power search the vilest dens through and through to find God's neglected little children and lead them back to their Father's house. It needs a loftier courage for a delicate and pure woman to put herself in close sympathy with the little, dirty, vicious outcasts in her class than to fight a battle with sword and bayonet.

We are just back from the funeral services of a young woman whose history will not be emblazoned as sufficiently heroic to be talked about and written. Twelve years ago she was in all the beauty of hope, the pride of her school, as she was the joy of her father's household. None seemed to have a brighter prospect of life, of usefulness, and of happiness; when she was suddenly smitten down with disease, which assaulted the body fiercely, and to some extent the mind. Medical skill was unavailing. Sleep itself—the common refuge of the sick and weary—was so often the occasion of dreadful spasms that even it was dreaded. And yet her mind found on religion as an apostle's could be) was pillowed on the promises of God with astonishing serenity. Her Bible to-day opens, as if it had from her learned the habit, to such passages as the twenty-third Psalm, the fourteenth of John, the eighth of Romans, and the twenty-first of Revelations. The sweetest passages of the Word are underscored by her; and on the margin words written which show how she, "sick all the time," constantly felt their power. "The changed cross" was to her as her own history, on which she dwelt with the most tender faith. Her agonies awful to endure; and yet she endured them like a martyr. During these years she has been literally a cheerful *martyr* of God; and when one day she seemed dying, and as she revived a little she found all about her in tears, she said in gentle rebuke: "Oh, do not weep; rather laugh and be glad that I am so near HOME, where I shall be at REST!"

And as I looked upon her placid face the last time, and thought that for twelve years she had endured such fierce trials so meekly, I could not suppress the exclamation: "This, too, is a part of earth's brightest and purest human history—*its unwritten heroism.*"

Week-Day Lectures.

BY REV. HENRY WARD BEECHER.

FRIDAY EVENING, July 8th, 1870.

MR. BEECHER first alluded to the large number of persons in New York and Brooklyn who possess letters from churches, but who conceal them, and do not avail themselves of the society of fellow-Christians. He said there were many of these castaways who have come to this deplorable condition because they lose the social influence of religion.

If you take a nice fire, burning brightly, prettily, and light, with abundance of warmth, and draw out one stick, and another, and another, so there shall no two of them touch; and, though the fuel may have been dry, and the fire may have been good, in a very short time the fire will go out. You have got to lay fuel to fuel. Now this is not absolutely so with Christians; yet this is a sufficiently near illustration to answer my purpose. It is possible for a man to be a Christian solitarily. There is a grace. Where persons who are the children of Christ absent themselves from the house of God, where they have no companionship, where they are not called of God's grace to stand alone, but are tempted of evil to stand alone, it is not possible for them to maintain Christian decorum.

Christians ought always to make themselves known and seek their companions. Every Christian heart needs a Christian heart over against it—more society, in the secular sense of that term. This matter now becomes of practical importance, as many of us will become dispersed. There are a great many that travel. Far be it from me to advise you to be vociferous of your Christian influence; far be it from me to advise you to manifest it in an unwise way, in times and places where it is not expected or desired. Religion ought to be polite, ought to have common sense, but ought also to be faithful and true. It is part of your business to let your light shine, although not so as to put out people's eyes. It is not best to let your light shine as if unwelcome. As if, for instance, sitting around the hearth, discussing social matters, if a stranger commences a sermon on the Lord Jesus Christ, everybody would feel shocked. I have known persons, where duty devolved, go in and say something of the soul, of religion, and make it sweet and acceptable. If you have this gift, you may do it. Harlan Page had that gift. I have known others to have it; but I have not, nor have many of you. It is a rare gift to do it acceptably, wisely; so that everybody in the company are glad you did it; so that with Christ it will leave a sweet savor of your own name. But you all know that it is not easy to be done. I would not, therefore, counsel you to make the subject of religion in its brighter, personal, and experimental aspects a matter of conversation. You can make yourself known without that. One man can sit in the company and not swear—that's a rebuke; another can sit in a company without smoking or resorting to any other pigishness—that is an example and a rebuke.

I have seen men on a steamboat, when the dinner-bell sounded, make a rush, pitch in, pitch out, pull and haul, to get something. I have seen a gentleman stand aloof and look upon them almost with pity, without saying a word or laying aside his decorum, as much as to say: "I won't touch a thing until I can do it as a man." After the pigs are satisfied, the manhood comes back in them, and they look upon such an example and feel ashamed. I have, in a long trip on the Ohio, seen one gentleman reform a whole company by his example after the first meal—done without saying a word, by his example. In companies where politics and social questions come up for discussion, better simply take a moral principle upon which to measure them than say, "I am a church-member, and find it to be so and so." Then people will see that you are measuring on a higher plane, and have been with Jesus. When you are abroad, it does not take a psalm nor a prayer, certainly not a long face, to make people know you are a Christian. Some persons, when they leave the city in the summer-time and go to watering places or villages, carry with them their sack, cowl, and mask—and often their masquerade; and, when the time comes, they get into the praying condition—sometimes the singing tone—and everybody knows them before it comes around Sunday. A Christian must show himself by the influence that goes out from him.

The late E. M. Stanton, one of our noblest men, told me that in a fight Sheridan carried around him a flame of fire five feet in diameter. I have thought frequently that the Christian ought to carry an atmosphere of magnetism around him, so that everybody who comes near him can feel that genial warmth and divine element.

In this social way there are a thousand things a Christian may do to represent Christ. Christians when they go abroad ought to feel for their ma tes. They ought to feel lonesome without their fellow-Christians.

A great many persons when they get away from home feel a sense of relief. They say: "Nobody knows me here; I can do just as I please. I have got back now, and got my liberty again." When a man's religion is a bondage to him, I think myself he had better throw it off and begin anew. But a true religion is liberty, light, sweetness, joy in the Holy Ghost; it is music in the soul, and it ought to be on the lips. A Christian ought to be known by his appearance.

When I was in Europe, in 1863, I would have gone any distance to meet a countryman, the feeling of national pride was so strong in me. I felt in such an unfriendly atmosphere, our country was hated so much and our cause was so much maligned, I was so exalted in my pride of country, that I even defended the Democratic party. I defended the Southerners, too; and, when told how well they fought, I said: "Of course, they fight well; they are Americans." They were my countrymen; and I said I would stand up for them while abroad, although I would fight them when I got home. This is something of an illustration of the love and pride among the various Christians. We are all in a foreign country, and we are dear and kindred to each other, although we differ. Whenever a Christian sees another, let him go to him—always keep shoulder to shoulder.

Mr. Beecher here ceased; when a brother alluded to the little frequent annoyances of daily life, and asked the pastor's advice as to resignation under them. One was coming to business, in the morning, in a crowded car, where somebody would be fumigating with tobacco smoke. He had sometimes asked the smoker to suppress it, and he wanted to know if that was Christianlike to interfere with the man's pleasure.

Mr. Beecher then inveighed in his strong and pointed style against spitters. He said: I pass between two gas-works when I come to the city, but I possess my soul in patience and smell on. I think that smokers are the nastiest creatures that God lets live. The snail that leaves his slime in his track is a clean creature beside the smoker. When I go into cars, and see the puddles of spit on the floor, I feel like taking the men that made them, like puppies, and rubbing their noses in them. Go look on the side of the boat called the "gent's side" (they do well to say "gent." I'm not a "gent," but a gentleman) after two hundred have chewed and squirted! I pity that woman that mops. I have thought of writing an article on this very thing, and I'll do it yet. The dirty fellows, soiling everybody's dresses. (I don't care, though, when they are long!) You examine people for membership on drinking. I'd like to examine them on smoking. Yet, with all this, I have sat as sweet as a rose, and let them puff their smoke into my very nose; and I have thought that, if they knew how much I was suffering, they'd think I was a Christian. I saw a young lady slap a man in the face and throw his cigar down his throat. I wouldn't recommend that course; but I didn't feel very bad that time.

Music.

THAT was a fine illustration of the value of an encore, or a call before the curtain, considered as a testimony of merit, which a writer in a Milanese journal gave us the other day. He went to the first representation of a new opera called "The Three Musketeers"; and besides himself there were, at 8:30 o'clock, only twenty-eight persons in the house. Toward the end of the piece some friends came in, and, by applauding very boldly, managed to have the composer called out five times. In Italy, where favor rules the lyric stage more than anywhere else in the world, and where criticism is almost unknown, such a thing is not at all surprising; but even in New York we have seen "great successes" managed with almost equal impudence.

....The Harvard Musical Association of Boston, in arranging its programme of symphonies for next season, has made provision for a proper celebration of the Beethoven centenary in December. Three of the concerts are to be specially dedicated to Beethoven: one on the 16th, to be given December 15th, the Seventh Symphony will be performed, together with the "Leonora" overture (No. 3), and the "Choral Fantasia" (for piano, with orchestra and chorus), which contains the first hint of the great Choral Symphony. Probably during the same week other musical organizations will hold special festival; so that Boston will have a noble, if not a noisy, celebration.

....Mr. Gilmore is getting up a grand international jubilee for next year, which is to eclipse all his former efforts. He purposes collecting not only a chorus and orchestra of unparalleled bigness, but military bands from all the principal countries of Europe, and famous European musicians to conduct them. There is really good reason to believe that he will succeed. His original purpose was to have it in New York, at the time of the World's Fair, in 1871. But Boston offers to subscribe unlimited dollars if he will have it at the Hub; and, as New York as yet has shown no sign of subscribing, why, Boston, we suppose, will carry the day.

....Rossini's "Othello" was revived recently at Drury Lane, to give Nilsson an opportunity of appearing as "Desdemona." Some good English critics speak of it as one of the most remarkable successes which the fair Swede has yet achieved. The music requires great facility in florid vocalization, as well as a broad style of delivery, quite unlike the modern French school, in which Nilsson has been hitherto most distinguished; and she seems to have done it more justice than anybody expected.

....Two sisters of the pianist Gottschalck are about to make an American concert tour—one as a vocalist, the other as a pianist.

Scientific.

IN his "Hereditary Genius," Mr. Galton gives many cases in which eminent ability has characterized several members of a family. Mr. Galton's facts mainly concern England; and from America he only incidentally mentions the remarkable Adams family, which has inherited ability for so many generations. As he does not give the genealogy of this family, we will mention that John Adams was eldest son of a Braintree deacon and selectman, and second cousin of his compatriot, Samuel Adams, who left no sons. John Adams married into a family of a higher social position than his own, and his eldest son was John Quincy Adams. The latter married the daughter of a wealthy merchant, and his only child was Charles Francis, our late minister to England, but who has given most of his time to the care of his large property. He married a daughter of Peter C. Brooks, one of the most eminent of American merchants. Their son, John Quincy Adams, Jr., is a promising writer on matters of mercantile and monetary interest. It would seem as if during the last two generations the maternal influence has been showing itself. The Beecher family is another prominent instance, including Lyman Beecher and his children—Edward, Henry Ward, Thomas K., Catherine, Mrs. Harriet Beecher Stowe, and others of less note. Prof. W. D. Whitney, the best Sanscrit scholar in the country, and who just received from Germany the Bopp Prize for the most valuable work on Sanscrit philology, is brother to to Professor J. D. Whitney, one of the best geologists in the country. It is curious that in early life those two men were severally interested more particularly in the class of studies in which the other has gained his success. The elder Professor Silliman, son of General Silliman, of the Revolutionary War, was the father of American science; and his son occupies with distinguished honor his position as author and as professor at Yale. Three brothers Washburn have lately been in Congress together as representatives from as many different states. Edmund Quincy, one of our ablest political writers, is son of President Quincy, of Harvard, and grandson of Josiah Quincy, the patriot and orator of the Revolution. Elizabeth Stuart Phelps is daughter of the well-known Professor Phelps, of Andover; and her mother, whose name she bears, was the author of "Sunny Side," and died at the age of 37. The latter was daughter of Professor Moses Stuart, who was *facile princeps* in biblical exegesis and literature in America. General Meade belongs to a family distinguished in the army, navy, and church. Chief-Justice Chase is nephew of the late Bishop Chase. General Sherman is brother of the senator from Ohio. General Rosecrans has a brother who is bishop. Professor A. D. Bache, of the Coast Survey, is great-grandson of Benjamin Franklin. Louisa Alcott, of "Little Women," is daughter of A. Bronson Alcott. The Southern States present numerous instances of distinguished families, of which we only mention the Lees of Virginia, of whom General Lee of the late war is the latest representative. These examples are mentioned at random, and might be greatly extended. Next week we will give some cases mentioned by Mr. Galton.

....The explanation of left-handedness by the transposition of viscera, the heart being on the right side, or by a variation in the origin of the right subclavian artery, is questioned by some excellent authorities. A writer in *Nature* mentions a case of such variation where the person was right-handed. Gratiolet says (though this is questioned) that in the early stages of the fœtal development the left side of the anterior part of the brain is in advance of the left; and, as the left brain supplies the right side of the body with nerves, this gives the right arm the advantages. It seems necessary that, whatever explanation is offered, the superiority of the right eye, leg, and the whole right side of the body should be explained. The same thing is seen in the paces of horses and movements of many other animals.

....Professor Wyville Thomson and Wm. B. Carpenter, who have been engaged in the deep-sea dredging, and who have the credit of proving it probable that there has been no break of continuity in the deposition of characteristic chalk-mud and remains since the time of the Chalk Period, also believe it probable that a similar deposit existed much earlier under favorable circumstances. Sir William Logan says that coccoliths and coccospheres, the characteristic fossils of the ancient Chalk, and found to-day with *globigerinæ* in the ooze of the deep Atlantic, have been discovered in some of the most ancient Paleozoic limestones of America.

....Sometimes our common yellow butterfly congregates about wet patches in flocks of several hundreds; but this is nothing to the swarms of butterflies, rivaling the clouds of locusts, that are sometimes met with in the tropics. Sir Emerson Tennent describes flights of butterflies occurring in Ceylon "apparently miles in breadth, and of such prodigious extension as to occupy hours, and even days, uninterruptedly in their passage." He says: "A friend of mine drove for nine miles through a cloud of white butterflies, which were passing across the road by which he went."

....Dr. Peters, the Hamilton College astronomer, writes that he has caught a view of the comet discovered by Prof. Winnecke, and that its interior constitution is remarkable. It makes on the eye the impression of a nebula just on the point of being resolved into stars—a sort of stippled appearance, like the "twinkling of countless small dots." Since we know the connection of comets with meteoric showers, this observation is very interesting. This refers to the head only, as the comet shows no tail.

....As proof of the statement that strychnine and chloral are mutually antagonistic in their properties, a writer in the London *Pharmaceutical Journal* reports that a dog of his accidentally took some meat with strychnine on it, and he did not know it until the dog began to show the spasms characteristic of strychnine poisoning. When the dog was apparently dying, it occurred to him to try chloral. About two-thirds of a dram were administered, and the cure was very speedy.

....*Nature* says, on the authority of E. R. Lancaster, that fleas may live as long as 9 months. A carp is believed to have lived 150 years, and a pike 267. The toad lives 36 years, the frog 12 to 16, and turtles much longer. The parrot and goose live from 100 to 120 years, and the falcon and raven over 150. The whale and elephant reach from 100 to 200 years, the horse 25 to 40, ox 15 to 20, sheep and goat 12, lion 20 to 50, cat 9 to 18 years.

....The experiment of supplying a locomotive with water while in motion has been successfully tried on the Hudson River Railroad, near Peekskill. A trough nearly a quarter of a mile long was made, and the water scooped up in a pipe that was let down into it. By multiplying these troughs, and avoiding stoppages, it is thought that a train can be run from New York to Chicago in about twenty-five hours.

....The essences of odorous plants—such as clover, mint, lavender, juniper, lemon, bergamot—are stated by Prof. Mantegazza to be even more powerful in developing ozone in sunlight than is phosphorus. He suggests that such highly odorous plants should be freely planted about houses in miasmatic regions.

Missionary News.

THE Nestorian Mission has reached a critical period, when it will probably be necessary to reorganize its policy. When modern missions among the Eastern churches first began, it was a fond dream of the early pioneers that they could by working within those churches so mold them as gradually to reform all their abuses out of them. Nowhere has this policy had a better opportunity for trial and nowhere has it been longer persisted in than among the Chaldean churches of Groomiah and vicinity. For a long time all seemed as favorable as could be wished. The leading ecclesiastics, such as Mar Yohanan, aided the missionaries in every way. Still it was found necessary long ago to form a sort of church within the church—a select body of communicants. The results of this reforming movement have not been quite satisfactory. In the schools a grand influence has been exerted, and interesting revivals have occurred. Of late years the desirability of completely separating the new body from the old has been made more apparent, and this will doubtless soon be done. Action on this matter is precipitated by an extreme Anglican and ritualistic influence from England, from which country money is expected to establish a mission which will subsidize the party opposing reform in the church, chiefly allowing them all their rites and especially the indiscriminate administration of the sacraments. Mar Yohanan, says Mr. Cochran, in the *Missionary Herald*, has for years secretly and often openly, and most offensively, opposed spiritual and reformatory labors. Priest John, a most untiring and reckless man, is arousing a furor of zeal for old churchism—a zeal and fanaticism that will not be likely to subside with the spasmodic efforts he may make. He and others are now administering the communion every few weeks to the whole people, without distinction of character. They also enjoin the fasts and saints' days, resume the use of the liturgy in ancient Syriac, burn incense daily, bow before the altar, and make the sign of the cross; though some, as yet, refuse to come into all these measures. In Geog Tapa, Priest John's town, 100 members have withdrawn from all participation in the services conducted by him; and this movement will become general if the reactionary influence is strongly developed elsewhere. Fasts and other distractions have seriously hindered the spiritual growth of the churches the past winter; but of late quite an extensive religious interest has existed in several places.

....A pamphlet has lately been published entitled "Statement of Facts," which dwells on the great mortality assumed to exist among missionaries. It says: "Probably not *one* out of 20 of the missionaries today in the field, that are of middle age, but has his *second* or *third* wife. Women may well ask: 'To what purpose is this waste of noble woman's life?'" This statement is utterly wide of the facts. Of the missionaries of the Presbyterian Board 42 have been from 10 to 35 years in the field, and 29 have been married but once, and 13 more than once. There are 5 widows of missionaries in the field, while 19 have returned to this country, and some others have remarried there. In Corisco, West Africa, with 13 male and 17 female missionaries, 3 more of the former have died than of the latter. In China, since 1842, 50 males and 48 females have been engaged, and 12 males and 6 females have died. In other countries there has been a greater mortality among the females, but the average is almost the same of each. In Asia there have been laboring 133 males and 144 females, and there have died 27 males and 31 females. Of the 105 missionaries that have died since 1833 the males numbered 52, the females 53. It is not true that mission life is especially fatal to females.

....Mr. Antonio Yanni, United States vice-consul at Tripoli, Syria, has written a letter in relation to the American Board, beseeching for at least three more missionaries for the Pashalics of Tripoli, Hums, and Hamath. This region contains 350,000 souls; and, on the return of Mr. and Mrs. Lowry, only Mr. and Mrs. S. Jessup will be left in charge. The extension of the Nestorian Mission, so as to include a large part of Persia, calls for a large increase of missionary force. At Hamadan, the ancient Ecbatana, fifteen days east of south from Oroomiah, two helpers have been engaged for a year, and a missionary ought to be located in that central position. Mr. Coan has returned from Tabreez, and found a great change for the better in reference to intolerance since his visit two years previous. He is sure that now is the time to enter on active work there. Rev. R. Bruce, of the English Church Missionary Society, has been visiting Hamadan, Ispahan, and other Persian towns, and was very anxious to begin a mission to Persia; but the directors of the society say it is quite out of the question. He speaks very highly of the mission of the American Board, with which he was brought into close relation. He regards Ispahan as the best center for such a mission.

....Rev. C. H. Wheeler, of Harpoot, gives in the *Congregationalist* his testimony strongly in favor of married missionaries on, the score both of economy and efficiency. He says:

"One example of Christianity, lifting the wife and mother to her place, is worth more than thousands of sermons in its influence on both sexes. One look at the little child upon the parent's knee, learning its first lessons in letters or Christian knowledge, is worth scores of exhortations on parental duty. Nor is the time lost which is given by the husband and father to family cares. When once spending a Sabbath with my family in a village in a wild region, before unvisited by missionaries, I was deeply disappointed by the necessity of spending the day by my sick wife, and not in telling the people the way of life. But the scores, who might have fled in alarm from a Protestant Gospel sermon, as they succeeded each other in gazing in at the tent-door with, "What, a Bedvelly ('honorable') doing service to woman!" "Yes, their gospel teaches them so," carried away a far more effective sermon than any which could have been uttered by the lips."

....According to the *Foreign Missionary*, the Presbyterian Board has missions to the American Indians among the Chippewas, Omahas, Creeks, Seminoles, and Navajoes; the American Board among the Senecas, Ojibwas, and Dacotas; the Episcopal Board among the Santee Sioux; the Methodist Board among the Indians in New York, Michigan, Wisconsin, and Oregon; the Methodist South among the Creeks; and the Southern Presbyterians among the Choctaws and Chickasaws. The Roman Catholics have 25 missionaries among 8 different tribes. The Indian Commissioner's Report for 1866 made the Indian population of the United States 293,000. Of these the Protestant missions reach tribes with 62,000 population, and the Catholic missions tribes with 17,000 population.

....The annual report of the Central Turkey Mission shows 17 congregations in the Aintab and Oorfa district, extending through a territory 200 miles long by 50 wide. Of these 11 have organized churches, 5 settled pastors, and two others ordained preachers. The average salary per month is about 300 piasters, of which the people pay an average of 167 piasters. The two Aintab churches are entirely self-supporting and raised last year $3,521 gold, of which most went for building. There were 40 additions to these two churches. The two churches in Marash have received 53 members on profession, kept up 4 Sabbath schools with an average attendance of 1,200, and 5 common schools with 250 scholars. They contributed 2,800 gold for the support of their institutions.

....The Methodist Board will soon send a large reinforcement of young men to the missions of India and China, and 3 others will soon return to their fields. Of these Messrs. Gracey and Parker will return to India with Messrs. McMahon, Buck, and Craven, as new recruits. All the young men who have yet been secured are from west of the Alleghany Mountains. Those who go to China, in accordance with the policy recommended by the late Bishops Thomson and Kingsley, will go unmarried.

....The revival in Bitlis, Eastern Turkey, was still in progress at last accounts, there being about 45 converts and as many more inquirers. The revival has extended to the outstation at Havodoric, where the chapel is crowded with 200 attendants. There are favorable signs at other places; and, as this is the first instance of a revival in those missions, it is a matter of great interest.

Temperance.

JOSH BILLINGS ON "JERSEY LIGHTNING."

Who it was that invented alcohol I am unable tew tell without lieing; but it would hav bin a fust klass blessing for the rest of us if he and the lickor had both ov them been split on the ground and never been sopped up since.

The Devil himself, with all his genius for a ten strike, could not have rolled a ball more serviceable for his bizness on earth; one more certain to quarter on the head pin, and sweep the alley every time. Rum is the Devil's natural; he rigbt bower, his high, low, jack, and the game.

A grate enemy, with dyspeptic morals, argy that lickor is indispens

Our Young Folks.

"IN JUNE."

BY S. H. BROWNE.

Robins and oriole, wren and canary,
What are you singing so gayly to-day?
Tell me your secret to Mildred and Mary,
Who listen with breathless delight to your lay.

"'Tis a morning in June,
And the world is in tune';
That's what we're piping so wildly to-day."

Pretty young lambs, with white curly fleeces,
Kidlings that nibble by hedgeside and dale,
What impulse of frolic your humor now seizes?
Mildred and Mary entreat you to tell.

"'Tis a morning in June,
And the earth is in tune';
All the young creatures are under its spell.

"Then join us and welcome, sweet Mildred and Mary,
For you are as young and as joyful as we.
Come, Robert and Charlie, lamb, wren, and canary,
We'll all be as merry as merry can be;

For the world is in tune,'
This morning in June—
God gave it for beauty and gladness and glee."

THE RUNAWAY HORSE.

BY KATHERINE WILLIAMS.

"I THINK George Bronson is just as mean as he can be, and I hate him; so there!" exclaimed Charley Fisk, one day, rushing into his mother's room and throwing his cap at poor pussy, who was startled out of a snug nap.

"Hate is a pretty strong word," said his mother, looking up from her work.

"I know it is; but, if I could find something stronger, I would use it."

"Do tell me what has happened to turn my pleasant-looking boy into an ugly little bear?" said Mrs. Fisk. "It must be quite dreadful, I am sure."

"Well! you see he is always at the head of his classes, and it makes him such a prig. I told him so to-day, too. He laughed at me because I couldn't get a sum right in compound interest. I don't care! I can thrash him all to pieces; so he can't brag about that, anyhow. I would rather be big and strong than anything else; and I should be ashamed to be so puny as he is." And Charley pressed his big fists with satisfaction.

"No one respects a boy just because he is big," said his mother. "Do you suppose people admire one of Grandpa's oxen more than they do Grandpa himself, who does good from morning till night?"

"Oh, no," said Charley, laughing.

"And yet Grandpa isn't half so large."

"Well," said Charley, "there's nothing good in George Bronson; and I can tell you that a good thrashing once in a while is just what he needs. It would bring down his conceit a little."

"There is a very funny thing, Charley, which I have often noticed," said his mother. "And it is this: if we do a kindness for another, we always find something good in that person, and generally get to liking him."

"You mean that he gets to liking us for doing the kindness. I should think he had better," answered Charley.

"No; I mean that we like him better," replied his mother. "It is a beautiful fact that a kind act draws out a kind feeling, and opens our eyes to virtues where we thought there were none."

"I can hardly believe that," said Charley, doubtfully shaking his head.

"Try it and see," said his mother. "But now we must get ready for tea. Go give your face and head a good ducking in cold water, and see if it does not take out a few of those ugly wrinkles. Then we will go and have the first strawberries of the season."

The next day, when school-time drew near, Charley put on his hat, and, stuffing his pockets full of apples, started off, whistling in the merriest manner possible. He walked along, thinking how glad he was that vacation was coming so soon, and that he should then go to Grandpa's, where he always had "such fun," wondering whether that poor little squirrel who broke his leg last summer was well again and lived in the same tree, and whether his colt had grown much.

These thoughts were suddenly checked by a sight that nearly made his heart stop beating. Directly before him in the road came a runaway horse, his ears laid back and altogether looking as if he were wild. He was harnessed to a wagon; and, oh! how it rattled along the road, bouncing up and down over the stones, and nearly throwing out at every lurch a poor little boy sitting in it, whose face was white with terror.

"Jupiter!" exclaimed Charley, as the frightened creature came nearer to him, "it's George Bronson, as true as I'm a living boy. He will get killed for certain. What shall I do?"

"Where is all you boasted strength?" asked something in him.

"But I might get killed," said Charley; though as soon as the thought was out he felt ashamed of it.

So he gave himself a good shake, and picked up a long piece of board, which had become detached from the fence, and rushed out into the road, brandishing it with all his might and shouting at the top of his voice. Of course, the frightened horse could not hear him, for he was making such a noise himself; but he saw the brave little figure marching straight along, and looking so determined to stop him that he began to think perhaps he had better rest a while, or he might get a blow from that big stick, which would make him feel uncomfortable. So he broke into a trot, then into a walk, and then stopped altogether, and looked at Charley as much as to say, "What business had you to get in my way in this fashion?" But Charley patted him, called him "poor fellow"; and at last the horse became so calm that he allowed himself to be led up to the fence and tied there.

"Now," said Charley, "I must go and see what has become of George."

So he went to the wagon; and there was poor little George lying almost under the seat, looking so white that Charley at first thought he must be dead. He took him out tenderly and laid him on the grass.

"Now lie there a while," said Charley, "till I run down to the brook and get a little water."

Of course, George could not hear him, because he had fainted; but it made it seem more sociable to talk, so Charley kept his tongue going as fast as he could.

"Now here is my cap full of water," he said, running back again, all out of breath. "Hold on a minute, while I take the peanuts out of my handkerchief; and then I will wring it out so, and bathe your face. That's what I have seen mother do when Aunt Fanny goes off this way. There! I wonder if that makes you feel better? I declare, there are your eyes opening now. How do you feel, old fellow?" And Charley nodded and smiled at him, and looked so cheery that it must have been a pleasant sight to greet the poor little sufferer when he came back to life again.

"Where am I?" asked George, in a feeble voice.

"In this world, fortunately; and you may thank your luck that you are. I did not think that you would be here long when I saw you flying down the road behind old Kick-up-his-heels, at the rate of nobody knows how many miles a minute! Gracious! Now you are off again! I ought to have had the sense not to have said such a thing just as you were coming back."

But George had only closed his eyes because he was tired. He smiled when he heard Charley's words, and said:

"Oh, I am all right. I thought you would be killed when I saw the horse almost on you; and I think that was what made me lose my senses, for it is the last thing I remember. How brave you were!"

"I didn't do anything much," said Charley, looking very foolish; for somehow he didn't feel half so proud of himself as usual. To think that George should notice his danger when he himself was just on the point of being killed made him feel that, after all, there was some courage which did not consist in thrashing little fellows.

"We had better go home now," said Charley, "if you feel strong enough. You jump into the wagon, and I will lead old Runaway by the bridle, in case he should take it into his head to start off again. There, now you are all right. Come along, old horse, and show us how well you can behave."

So they went on, chatting all the way, till they came to the house where George lived. Then Charley helped him out carefully, telling him he had better lie down till he was rested, and that he would bring him up a book to read that afternoon.

"Charley," said George, "I used to call you a bully; and I ask your pardon. I think you are the bravest boy I ever saw. Will you shake hands and be friends?"

"Oh, bosh!" said Charley. "There's nothing brave about me. But I'll take back all I ever said about your being a prig, and all that; and, 'pon my word, I believe I do like you, though."

"Mother," said Charley, "I guess you were right yesterday, after all. I think George Bronson is a mighty nice fellow."

If you boys and girls shake your heads in unbelief, as Charley shook his at his mother's words, try the same experiment that he did, and see what the result will be.

The Sunday School.

An able Congregational minister in Brooklyn, noted for his interest and success in Sunday-school work, asks us some questions. But he puts them so well and states his own view so forcibly that we must give the inquiries in his own words:

"It is very clear to me that the usefulness of many pastors is largely curtailed by the fact that the school, the largest and most productive part of the field, is not organized and conducted as a part, but rather outside and independent of his work; while much that is done in it really conflicts with the genius of his labor, when it ought, by all means, to be in perfect harmony with and inspired by it. The pastor, being often not really pastor of the whole work, but of a part only, in most churches, practically gives up the most luxuriant portion altogether. Were you organizing and desiring, for the work's sake, to be pastor of both church and school, to hold it all as one work, how would you organize? What of the school would you have covered by and in the church rules, elections, etc.? And what of the school would you have separate and distinct?"

To this we reply: 1. That there surely ought to be more connection between the church and the school than there is. There ought also to be a vastly closer relation between the pastor and the school than there is. 2. But we question whether this can be greatly improved by organization. Organization cannot produce unity; it can only express it, or, at farthest, suggest it. 3. We are clear that as a general rule the pastor ought not to be the superintendent. It puts too many burdens upon him, and it gives countenance to that modern heresy, worse than that of Arius or Pelagius, that the minister can do and should do the religious work of the church. 4. We are exceedingly averse to having the superintendent elected by the governing body of the church. People who are not actually engaged in the work of the school cannot form a judgment of a man's qualifications. 5. We would suggest that the superintendent be elected by the teachers, subject to the confirmation of the governing body of the church. This recognizes the existence and authority of the church, without giving the church power to impose an unacceptable man upon the active workers, and this power of revision might sometimes prove very valuable. The church would then feel its organic connection with and responsibility for the school. 6. Let it be provided that the superintendent shall perform the duties of the office "under the supervision of the pastor." If, as in the case of our Brooklyn friend, the pastor has good sense and a knowledge of Sunday school work, this might work exceedingly well. We feel that the pastor should be present *as pastor* whenever it is possible. He is properly the instructor of the teachers. He should conduct the teachers' meeting, if he is qualified to do so. He should by all means address at least four sermons or lectures during a year to his teachers, stimulating their zeal and instructing them in their work. He should regard himself as part of the school, and should make the school feel by his active sympathy and co-operation, rather than by his authority, that he is its pastor. 8. There is another much neglected field of labor that every pastor ought to have under his especial care. We mean a weekly meeting for conversation with boys and girls on practical religious subjects and for other religious exercises. Such a meeting is the reaping of Sunday school labor.

....The fullest report of a Sunday school that we have received is that of the Union Mission Sunday School of Detroit, superintended by Captain Brockway. This is the most catholic school that we ever knew. We give their platform, and say Amen:

"It is an interesting feature of this school that it is union in fact as well as in name. The corps of teachers comprises persons of every shade of religious education and preference; but so high and broad is the platform on which this school works that no conflict of opinion on the matter of religion has ever been known. Teachers and helpers are here received heartily, without question or thought as to their peculiar philosophies, pet dogmas, or denominational preferences. If any good heart moves one to work for the welfare of the children, many of whom receive no religious instruction elsewhere, here is a field in which they may work in their own way."

Some of the plans adopted in this school are surely unique. Short sermons of fifteen to twenty minutes in length, generally based on some natural objects, are given at the close of the school, the object being to impress upon the scholars the hand of God in creation. A collection of birds has recently been used for object teaching. The senior department has some remarkable traits. We give the secretary's own words:

"The senior department of the school consists of large classes of the older scholars (some of whom have been connected with the school since its organization or within two or three years thereafter), denominated Bible classes, a normal class, and a club class. The first (Bible classes) are usual in all schools; but the normal class differs in that the object sought to be attained is to train to teach. This class considers the lesson selected for the rest of the school, but in somewhat different order, as: (1) 'What is there in the lesson to be taught?' (2) 'Why teach its truths?' (3) 'How best to do it.' The club class is composed of young men, who are not usually found in religious gatherings, but who have been induced by the teacher to join this club. The order of instruction here is entirely at the option of the teacher. They have their own secretary, treasurer, visiting committee, social gatherings, etc.; yet join in the general exercises and get the benefit of whatever is valuable therein."

....*The United Presbyterian* calls upon the Sunday schools of that denomination to raise money for building a mission in Chicago. The Sunday schools are not only to suffer neglect from the churches; but they are, nowadays, to bear the burdens of the churches. What possible benefit can it be to Sunday school children to be trained to give money to add another denomination to the many already existing there? We doubt whether the organization of a church that shall sing the Psalms of David in Rouse's version is worth the damage that will be done to the Sunday schools. We say again: Teach children to give, not to sectarian, but to Christian objects, to give their own and not other people's money, and do not let the collections interfere with the chief work of the school.

....The Reform School work comes very near to the Sunday school work in its genius, and nearly all the most eminent superintendents and chaplains of reform schools are likewise Sunday school workers. In Illinois the appointment of a superintendent of the State Reform School has been intrusted by the board to Mr. Wm. Reynolds, so widely known in Sunday school work; and we met him last week in this city. We half suspect that he was looking round for such a man. We are only sorry that Mr. Reynolds cannot take it himself.

....We are sorry to see that the Illinois Sunday School Convention, foe of formality as it is, tolerated this year a speech of welcome. We hope it was a short one and a good one, and that it will never be followed by another. Are delegates any more comfortable, do they feel any more welcome after having their time consumed in a speech in which one man assumes to represent all the families at whose tables they sit? A speech of welcome is a sham, and ought to be abolished with other humbugs.

....A recent traveler in Europe states that the interest in German Sunday schools is on the wane, though the French are well sustained. Cannot our German Christians in this country take measures to stir up the Fatherland, or shall we advise Mr. Woodruff to make a fresh visitation? Perhaps the greatest source of weakness in Germany is the lifelessness of the state church.

....One of the fruits of the present movement for a literature for young people that shall not be made up wholly of fiction is "Earth and its Wonders," by Rev. Charles Adams, D.D. (Cin.: Hitchcock & Walden.) Our chief objection to the book is that it is too much like the "Illustrated Library of Wonders."

Pebbles.

....VERSES FOR A HOT DAY.

Oh for a lodge in a garden of cucumbers!
Oh for an iceberg or two at control!
Oh for a vale which at midday the dew cumbers!
Oh for a pleasure trip up to the Pole!

Oh for a little one-story thermometer,
With nothing but Zeroes all ranged in a row!

Oh for a big, double-barreled hygrometer,
To measure this moisture that rolls from my brow!

Oh that this cold world were twenty times colder!
(That's iron-red hot, it seemeth to me.)
Oh for a barn of its dreaded cold shoulder!
Oh what a comfort an ague would be!

....Some years ago a delegation of prominent Delaware Republicans called upon President Lincoln, and, with a due sense of their own position, took occasion to inform him in the course of the visit that they were all influential citizens, and among the "heavy men" of the upper end of the state. "So you all belong to the 'upper end' of the state?" reflected Mr. Lincoln, with a roguish twinkle in his eye; and then, with a look of earnest solicitude, inquired: "Is there no danger of the state tilting while you are away?" If one of these "heavy men" is asked now, when about departing from home, if he is not afraid the state will tilt, he does not seem to like it.

....A Toledo paper gives this as a correct report of a speech recently delivered by a member of a school-board in that section:

"Mr. Cheerman, I rise for to—that is to make a motion which it is as follows: *Resolved* that there are no need to build such costive school housen as some of this ere board is proposin to 'reet. No, Mr. Cheerman, I'm 'posed to spendin money for more housen. The old ones are pretty good yit, and for to go for to build a pretty slick house which will cost ten thousand dollars, or more, is downright wastin. It is no 'conomy to throw away money we don't need. Taxes cost money, and money has to go to pay taxes, and let us expense with any more school housen."

....*Punch and Judy* gives a remarkable illustration of "proof-positive." Wife (who has been sitting up).—"Well, this is a pretty time to come home. Four o'clock!" Husband (who has taken but one glass of a curious compound, spoken of, by himself, as "whiskanwarra").—"Wha' you mean, madam, by 'Forklock'? Unfort'nly for you, madam, it sho'appens, curiouslenuff, I parsh'd Big Ben, madam, and heard it strike one [hic] several times, madam!" [Retires to bed in triumph in his boots.]

....The Quakers of Philadelphia and the Catholics of a New England town have reached a point of agreement. The Quakers propose to discourage costly presents at weddings; the Catholics to frown against more than two or three carriages at funerals. As the wedding of many a man has been the death of him, the necessity of the Quaker and Catholic action at the two extremes of life is apparent. It is a pious effort to make both ends meet.

....*"Mamma,"* said a wee child, one Sunday evening, after having sat still in the house all day, like a good child, "have I honored you to-day?" "I don't know," replied the mother; "why do you ask?" "Because," said the little one, shaking her head sadly, "the Bible says, 'Honor thy father and mother, that thy days may be long'; and this has been, oh, the longest day I ever saw."

....An American, making the tour of Ireland, stepped into a school of some forty children in the Black Valley, and, to the intense delight of his talk with the children, asked them what they expected to do when they became men and women; and with one inspiration they responded, "Go to America."

....*"Barber,"* said a farmer to his tonsor, "now corn's cheap, you ought to shave for half price." "Can't, Mr. B——," said the man of razors. "I ought really to charge more; for, when corn's down, farmers make such long faces that I have twice the ground to go over."

....An evening paper has made the novel discovery that "church-hire" is one of the large items of expense attending marriage. The temple where the vail is rent on such occasions must have an extra nave in it.

....The report of the Rev. Dr. Bacon's conversion to Roman Catholicism is said to have very naturally arisen from the fact that he is writing a book against it.

....Eighty-one dozen of eggs given to a minister in Illinois at a "donation visit" is called "lay activity."

Ministerial Register.

SETTLEMENTS.

Barnard, P. F., Cong., inst., June 30th, Westhampton, Mass.
Bonar, J. B., Cong., inst., June 30th, New Milford, Ct.
Buchanan, W. C., Presb., inst., June 16th, Rushville, Ill.
Brown, T. H., D.D., Presb., of Springfield, to 31st-st. church, Chicago.
Capper, Joseph, Bapt., ord., June 16th, Centerpoint, Ia.
Carpenter, J. M., Bapt., Caldwell, N. Y.
Cleland, W. C., Presb., ord., Louisville, Ky.
Coit, Chas. P., Presb., ord., June 28th, North church, Binghamton, N. Y.
Craft, George G., Bapt., ord., June 22d, Dunkirk, Pa.
Dysart, J. P., Unit. Presb., ord., June 14th, Harrisville, O.
Evans, D. A., Cong., ord., June 19th, over Welsh church, Audenried, Pa.
Franks, Jas. F., Epis., Grace Church, Boston.
Frink, R. M., Cong., inst., June 30th, at Saco, Me.
Goesling, C. J., Luth., inst., June 26th, in Immanuel's church, Philadelphia.
Howard, Thomas D., Unit., inst., June 19th, at Peterstown, Mass.
Harris, J. L., Meth., of Newark, N. J., over 1st church, Orange, N. J.
Handy, I. W. K., Presb., inst. in Augusta, Va.
Isley, J. C., Pres., ord., June 15th, Spruce Creek, Pa.
Kirkwood, T. C., Pres., inst., June 21st, Jamesville, Ill.
Lyman, T., Cong., of Northampton, takes charge at West Granville, Mass.
Macmillan, Wm., inst., June 26th, Mt. Pleasant, Pa.
Mason, Jas. G., Presb., inst., June 26th, Jonesboro, Tenn.
McIlvaine, J. H., D.D., inst., July 6th, Bethel church, Newcastle, N. J.
Morehouse, D. A., Cong., inst., June 30th, Essex, Mass.
May, O. G., Cong., ord., June 21st, at Marseilles, Ill.
Newton, Francis J., Presb., ord., as missionary to India.
Peet, Stephen, Unit., inst., June 8th, at Peterboro, N. H.
Pelton, G. A., Cong., inst., May 19th, at Candor, N. Y.
Park, C. W., of West Boxboro, Mass., ord., at Amherst, as missionary to India.
Peck, J. M., Epis., of Rutland, Vt.
Riley, J. R., Pres., ord. Louisville, Ky.
Shaw, Aug. C., Presb., inst., June 14th, Fulton, N. Y.
Smith, Irem W., Cong., inst. in Tolland, Ct.
Smith, Mills, Bapt., ord., June 29th, Clinton, Mich.
Shaw, N. P., Unit. Presb., inst. Nobleboro, Me.
Tolman, Richard, Cong., Tewksbury, Mass. Ill health.
Twiss, J. J., Univ., of Lowell, Mass.
Venlace, W. H. S., Bapt., Hyde Park, Mass.
Williams, C. H. S., Cong., dismissed June 21st, Concord, Mass.

DEATHS.

Johnson, J. G., Dutch Ref., Upper Hook, N. Y.
Wallace, Alexander, Scotch Presb., burned to death July 4th, Huntingdon, C. W.
Wilson, Miles C., Presb., of Missouri, drowned June 15th, in Nebraska. Aged 35.
Weston, Isaac, Cong., Cumberland, R. I., June 30th. Aged 88.

MISCELLANEOUS.

Malcom, C. H., Bapt., has been elected Professor of history in Bates College, Me.
O'Reilly, P. T., Rom. Cath., is to be Bishop of Springfield, Mass.
Wilkes, Henry, D. D., Cong., inaugurated June 11th as theological professor in the Congregational College of British America.
Willis, Dr., of Macon, accepts presidency of Oglethorpe College, Ga.

to the principles of civil and religious liberty, I must needs make answer to those who accuse us also of being friends of ignorance and enemies to the diffusion of education. Strange that this vindication must be made within walls dedicated by us to pursuits of learning. Let me say, then, to those who know us not, that we here speak from families of educators, not only in religion, but in science; that the mere catalogues of our eminent writers, scholars, and men of science, form a book—yes, a *published* book, of no limited dimensions; that our colleges in the Old World are known to and appreciated by men of letters everywhere; and that even in the time of Sir Francis Bacon, lord chancellor of England, they compelled his admiration, unfriendly as he otherwise was. This, the oldest Catholic college in the country, was preceded in point of time by but few colleges of any denomination, and has been followed by the establishment of so vast a number of institutions, male and female, under Catholic auspices, as to place our Church in this country in the first rank of religious bodies in the facilities it affords for education. In this the Church but follows the precedent of all former times. Wherever a Catholic temple arose, there, in the course of time (if not at once), side by side, arose the school or the college. The great universities of the Middle Ages, which severally attracted their thousands of students, were her congenial work. Oxford and Cambridge, the most renowned seats of learning of England, were established and magnificently endowed by her. Even at the present day, so numerous in Rome, the chief seat of our religion, are the colleges, schools, and even *public* schools, that it is estimated that the proportion of the population attending the Roman schools is equal to, if it does not surpass, that which we estimate for our own chief cities.

So much for the position of our Church, at home and abroad, in past times and in the present, on the subject of education. Let us, however, remark that by education we mean the education of the *whole man*—not that of the mind only, and the understanding, but that of the heart and soul as well. Science alone, then, is not enough, for that engages the intellectual part only, and does not touch the heart; but religion is needed to form the character (if not at once), side by side with science. If a man would be a miracle of science, if he will, and if the talent and opportunity be given him, become so; but it is our care that he shall also not become a monster of vice, as he well might be, unless the influences and teachings of religion accompany each stage of his intellectual training. We hold that man was created for a destiny which embraces a sphere higher, holier, and more enduring than that afforded by the limits of his present life; in short, that he was made for Heaven and for the eternal knowledge, love, and possession of God, and that any education which excludes the preparation for this stage of being omits what is most essential in *all* education.

CALLS.

Baugh, J. M., Unit. Presb., of Chillicothe, to Bigsville, Ill.
Bylington, E. H., Cong., to Framingham, Mass.
Baldwin, L. B., Epis., of New Britain, Ct., to Birmingham, Ct.
Benedict, T. N., Cong., to Upper Aquebogue, L. I.
Burt, C. W., Cong., to East Pharsalia, N. Y., Cong. Union church, N. Y.
De Normandie, E., Unit., to National church, Washington, D. C.
Douglass, Jas., of Pulaski, to Watertown, N. Y.
Dame, William Meade, Epis., to Upperville, Va.
Everett, Thomas T., Luth., of Gettysburg Seminary, to Greencastle, Pa.
Gernett, L. N., Luth., of Renfrew, C. W., to Blossom, N. Y.
Gregg, T. M., Epis., to Springfield, Ill.
Hooker, E. B., Cong., to Middlebury, Vt. Accepts.
Hunt ress, Edward S., Cong., of Wareham, Mass., to Chelsea, Mich.
Hyde, William L., Cong., of Ripley, N. Y., to Sharon, Conn.
Hammond, W. B., Cong., of Lenox, N. Y., to Acushnet, Mass.
Hobbie, Reeves, Epis., to Waddington, N. Y.
Hedges, Chaplan S., D.D., Epis., to Scarsville, Tenn.
Knowles, E. G., Free-will Bapt., to Nottingham, N. H.
Leonard, L. J., Univ., of Grand Rapids, Mich., to Buffalo, N. Y.
Lawson, R. S., Luth., of Leesburg, O., to Ottawa, Ill.
McElwee, Wm., Presb., to Bowling Green, O. Yes.
Mallaby, F. P., Presb., of Bolivar, Tenn., to Covington, Ky.
McGann, B., Epis., Bellefonte, Pa., to Pottstown, Pa.
Patterson, Joseph, Presb., Still Fork church, Minerva, O. Accepts.
Powers, Jonas T., Univ., of Woodstock, Vt., to Ludlow, Vt.
Sawyer, R. A., Presb., of Dayton, O., to Irvington, N. Y. Accepts.
Schulz, G., Luth., of Newark, O., to Richmond, Ind.
Steck, D., Luth., of Pottsville, Pa., to Middletown, Md.
Torrey, David, D.D., Presb., of Ithaca, to Canonvoia, N. Y. Accepts.
Wusson, L. J., Presb., to Fairview, O.

RESIGNATIONS.

Andrus, E., Cong., of Allegan, Mich.
Angier, M. B., Cong., dismissed June 27th, Haydenville, Mass.
Burbank, J. E., Cong., of Quincy, Ill. Poor health.
Buell, A. P., Bapt., New London, Conn. Poor health.
Dickinson, F. W., Cong., Turner, Me.
Dickson, Cyrus, D.D., Presb., of Baltimore, to accept secretaryship of Board of Missions.
Fisk, E. B., Cong., Peacham, Vt. His church decline by a very large majority to accept his resignation.
Franklin, Jas., Presb., Marcellus, N. Y.
Johnson, Samuel, Unit., Lynn, Mass.
Kendig, David, Epis., of Brooklyn, Cal. to accept the theological professorship.
Peck, J. M., Epis., of Rutland, Vt.
Rea, E. W., Cong., Westerly, R. I., dismissed June 30th.
Severance, J. F., Cong., of Sherman, New York.
Safford, O. F., Univ., of Charlestown, Mass.
Thorne, Mr., Unit. Presb., Mahoning.
Tolman, Richard, Cong., Tewksbury, Mass. Ill health.
Twiss, J. J., Univ., of Lowell, Mass.
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Whatever interests young people—and the range is wider than many suspect—finds some illustration in text and picture. It is assumed that childhood has its frolicsome mood, and its curious and even serious time; hence the contents answer these varying moods. Above all, the spirit of pure childhood is never offended, and the religious nature is constantly regarded.
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The Independent.

THEODORE TILTON, EDITOR.
HENRY C. BOWEN,
PUBLISHER AND PROPRIETOR.

New York, July 14th, 1870.

THE WRECK OF A LIFE.

THERE is nothing in the history of human infirmity more sad than the moral fall of proud and pure men. When a person of merely commonplace faculties or temperament commits the error of his life, he suffers an ordinary pang, for his nature is not capable of the most exquisite anguish; but when a man of unusually fine organization, with high-strung nerves, with a supersensitive conscience, with a tremulous sensibility to reputation, and with a boundless ambition, suddenly, by one act, sacrifices the slow honors of a lifetime, there is something in his self-destruction to excite the pity of the race of Mr. Joshua F. Bailey, the defaulting New York revenue collector, whose name, for various reasons, keeps continually recurring in the newspapers, and of whose crime against the state we are apparently to hear no end.

Mr. Bailey's career has disappointed no human being so much as himself. A young man of high and great ambitions, of a native sense of honor conspicuous to all who ever knew him, of a public spirit which filled him with a constant enthusiasm, of a scrupulous regard for the good opinion of his fellowmen—this man, in his fall, has found his chief punishment in the scourgings with which he has lacerated his own breast. The early and animating purpose of his life was to win an extensive public reputation as an executive officer. His passion to be publicly and honorably known was always at fever heat in his blood. The trophies of Miltiades would not let him sleep.

How is the fine gold become dim!

What is it, in human life, that so quickly corrupts a good man? Is there a subtle mildew that deludes to fall upon a human conscience unaware? Do we all live under the guidance of evil spirits, which are ready at any moment to lure us to destruction? Who then is safe from himself? What armor can any man's moral nature wear against his own self-destruction? Let him that thinketh he standeth take heed lest he fall.

There are few men whom disgrace could so deeply wound as it must have wounded Mr. Bailey. If he is alive, he has suffered more than a thousand deaths. He has trembled at the mention of his own name. He has abhorred himself in dust and ashes. If he could see that there remained for him, in the world's eye, any restoration to honor, any return to his former good name, any cleansing of the abiding stain, he would willingly walk to such purification through a furnace of fire. No Indian torture would be too great. No penance too overwhelming for him.

To such a man the agony is that there is no restoration. The crime leaves an ineffaceable stain. He looks back upon a violated ideal. He can never again be his former self. He has parted with that which, if he could get it again, he would prize above all the world's wealth—his self-respect. The dew of his youth is scorched from his brow, and the dry heat of a burning fever remains in its stead. He may become in many respects a wiser, nobler, calmer man—taught by experience and chastened by suffering; but nothing can prevent the remainder of his life from being, to his own thought, a vanity. Whoever else may pardon him, he cannot pardon himself. Every day's sunshine will mock him, and make him see the shadow on his soul. No bird will ever sing in his ear without reviving his innocence as a memory and his guilt as a fact. He is like one who has lived his appointed span. The grave waits for him. Death is his next friend.

A man with a sword in his soul, giving him a wound that never heals, exciting in him an agony that never ceases, filling him with a despair that never takes a ray of hope—if any human creature deserves sympathy, this is the man.

A KING IN SIGHT.

THERE seems to be a likelihood of another War of the Spanish Succession, nearly a hundred and sixty years after the grandson of Louis XIV. obtained the throne, in spite of England and the victories of Marlborough and Peterborough. The Treaty of Utrecht, in 1713, settled the succession to the crown of Spain from that date to the day, a little less than two years ago, when the last descendant of Philip was sent about her business by the Spanish people; since which time it has been in the market, and, until the very latest advices, without a customer. It is a pregnant proof of the change which time has made in men's minds as to "thrones, dominations, principalities, and powers" that the crown of Spain, once the highest prize of vaulting ambition, should now be fallen so low in esteem that no prince, or even successful general, could be found to put it on. It was hawked about from court to court without finding any one to take it even for nothing. Even the old Duke of Vittoria, Espartero, rejected the glittering bauble as unsuited to his fourscore years. The most likely candidate of the earlier days of the interregnum, Ferdinand, of Saxe-Coburg, the King Dowager of Portugal, spoiled his chance of reconsidering his refusal by his morganatic marriage with Miss Elise Henssler, formerly of Boston, the prima donna, which would hinder him of a royal marriage, by which to continue fitly the succession. The Duke of Montpensier seems to be the only willing competitor, and the Spaniards seem equally disposed to have nothing to do with him, partly because of his own Bourbon blood, and partly because his children partake of the Muñoz taint as the grandchildren of Christina.

At last it appears as if General Prim had succeeded in catching a candidate who will consent to be the coming man. He is of a princely family, but a mediatized one, which has descended from the actual to the titular rank of a sovereign prince. The hereditary prince, Leopold, of Hohenzollern-Sigmaringen—so styled, perhaps, because he has nothing to inherit—is the eldest son of the prince of the same style who abdicated his sovereignty in favor of the King of Prussia, in 1849, receiving the empty wreath of royal highness in exchange for whatever of solid pudding he possessed. He is the grandson of the stable-boy, Murat, by the grace of Bonaparte King of Naples. Prince Leopold was born in 1835, and is, therefore, of a suitable age to bear the weight of what remains of the mighty monarchy of Spain. He married in 1861 the Princess Antonia, of Portugal, eldest daughter of the King Dowager, just mentioned, and Queen Maria da Gloria, by whom he has two sons, so that the succession would seem likely to be continued, if permitted to begin. But there's the rub. The bare suggestion appears to have set France in a blaze of indignation. And small blame to France that it should be so. For the new pretender to the Spanish crown is a creature and dependent of Prussia, which has snatched from France the rank of the leading power of Europe. This nomination, if carried through, would be placing France between two Prussias, as it were, and would be a material threat as well as an insulting slight. The affront is perhaps more likely to provoke war should a Prussian subject be placed on the throne of Spain than any apprehension of danger that might result from it. War could not be declared, virtually, by the simple will and pleasure of Bonaparte, as the three wars he has waged were; but the French nation has been very sore on the supremacy won by Prussia among the continental kingdoms, and their national pride may be stimulated to the point of war, though reluctantly enough.

The situation is an eminently interesting one. The Prince Leopold cannot accept this promotion without the consent of his sovereign. That consent would be a virtual engagement to support him against any outside interference. It would be throwing down the glove to France, and the sign of a readiness to fight her, if she were so inclined. France must, then, decide whether to take it up or not. Could a *plébiscite* be taken on that question, we do not believe that the middling classes, who would suffer in their pockets by a war, and the peasant-proprietors, whose sons would have to fight for it, would be in favor of it. But Bonaparte will decide that question, without asking their opinion, according as he thinks peace or war would affect the prospects of his dynasty. The Republicans would oppose war, of course, and maintain the right of every nation to manage its own affairs without molestation. But the Republicans were worsted signally by the result of the *Plébiscite*, and their voice would have little weight. Bonaparte owns the Senate, and can command a majority of the present *Corps Législatif*; and, if he thinks a war with Prussia would be for his dynastic advantage, he can have one. But the risks are enormous. Should the war go against him in the field, it is more than doubtful whether he could hold his own at home. A general war could hardly fail to result from one with Prussia. England would stand aside, content with her intermeddling in the affairs of the Peninsula in the last century and in this; but Austria could hardly resist the temptation of avenging Sadowa, and Italy might seize the first opportunity of paying Austria off some of her long arrears of wrongs. Should such a combustion ensue, it would not end, as general wars usually do, in leaving things just as they were before they began. The map of Europe would not come out of the fray unchanged. And, however it may be with the throne of Spain at the peace, it is an even chance that it would find that of France empty.

OLD YALE MADE NEW.

THE indefatigable publisher of the *College Courant* has just sent forth to his subscribers, and to the small "contingent remainder" of mankind in general, a very pleasant proof of the rejuvenescence of Old Yale. We refer to a fine lithographic cartoon of the new dormitory recently completed on the southeast corner of the College Square, and called Farnam Hall, in honor of Mr. Henry Farnam, of New Haven, by whose munificence this noble and imposing structure has been erected.

It will gladden the eyes of all Yale men, in whatever part of the world they may chance to be, to look upon this picture; for it will convince them that, in this wonderful era of university-founding and of university-expansion, their *Alma Mater* is not asleep, and is not without an immense reserve of vitality with which to hold its own.

Those of us who used to quarter ourselves in "South College," or in "South Middle," and who fondly deemed that we were bestowed like princes in those learned rookeries, will gaze with rather mixed emotions at the picture of this superb building. It will go hard with us if we do not envy our children and our children's children. We went to college and lodged in a fourth-rate cotton factory; they will be entertained in palaces. But we stifle all ill-natured thoughts. We are glad that the future is to be grander than the past. And on the completion of this magnificent hall—the first of that series of stately edifices with which the four sides of the College Green are to be lined—we salute Old Yale with our congratulations.

Indeed, we have nothing in America so august and so solidly good as our ancient colleges—Harvard, Princeton, and Yale. It may be truly said that they are the only venerable objects in this young country. We have no old families, no old residences, no old abbeys, churches, or cathedrals. These colleges alone preserve the continuity of life and high purpose from the primitive colonial times to the present. They have always been seats of piety and culture and serene dignity. They have stood unperturbed among the storms of financial and political passion which have raved around them. They have never given way to any folly. They deserve, what they receive, the ever-deepening reverence and gratitude of the people. And it is pleasant to see them renewing their youth, and starting forth on an era of enlarged opportunity, with all the wisdom of age and with none of its infirmity.

A few years ago, when Vassar College sprang suddenly into life, seemingly full-grown at once, we heard it remarked by a very eminent person that such was not the beginning of great colleges; that an institution, like a person, should have an infancy and a childhood; and that it was as necessary for the one as for the other to bear the yoke in its youth. The same remark has been made since the uprising of Cornell University. For ourselves, we do not accept the theory that a college, to become great, must begin small. To disprove this theory, it would be sufficient to point to some of the greatest universities of Germany, which were founded in the last century, and by so ample an endowment as to enable them to be strong from the very outset. The truth seems to be that the great universities of the world have come up in three ways: some being born great, some achieving greatness, and some having greatness thrust upon them. But there is a peculiar interest attaching to those which from an infancy of hardship and poverty may be said to achieve their greatness. Such was the case with the English Cambridge, where, as Peter of Blois tells us, the professors "began with hiring a barn, in which they might deliver their lectures." Such was the case with the American Cambridge, which was founded more than two hundred years ago, by "the court" agreeing to give "400*l.* towards schoole or colledge; whereof 200*l.* to bee paid the next yeare, and 200*l.* when the work is finished." Such was the case with Yale College, which began in 1700, with one student and one teacher; ten pious ministers having come together, each with a small gift of books, and each saying, "I give these books for founding a college in Connecticut." There was no flourish of trumpets when Yale was founded; there were no big names read and no loud promises made. Its foundations were laid in humility, in sound learning, in self-sacrifice, and in faith. Such was its origin. We need not add that its whole history has been consistent with the moral characteristics of that origin. All the people will rejoice that a college which is much older that the republic, which has given to the republic many of its best defenders, and which has always been a fountain of pure and ennobling influence, is able to reclothe itself in an architectural garb worthy of itself, both in beauty, dignity, and convenience.

Many of our readers will remember that the project of removing Yale College to some ampler site in the neighborhood of New Haven has been for some years in agitation among its friends. The project failed for want of money. When, one year ago, the ground was broken for Farnam Hall, the decision was thereby announced that the ancient college should abide forever on the spot which has been made so interesting by so many generations of scholars.

THE COUNTRY LANDLORD'S SIDE.

IT is only one side, to be sure. But it is the side of which we hear least. The quarrel is like all quarrels—it takes two to make it; but as, of those two, one is only one, and the other is say from ten to a hundred, it is easy to see which side will do most talking in setting forth its grievances.

"It is naught, it is naught, saith the buyer; and when he is gone his way then he boasteth." We are oftener reminded of this text of Scripture than of any other when we listen to conversations in regard to boarders in country houses.

"Oh, let me tell you of such a nice place we have found to board in the country. It [illegible] male and female [illegible] prisoners; and for this purpose they may remove prisoners from one jail to another in the same or in any other county, and from one house of correction to another in the same or any other county." As an advisory board, the appointment of three competent women is provided for; which advisory board, or some member of it, shall visit each prison as often as once each month, and make such suggestions and recommendations as they shall deem proper. If the women thus called to serve the state show a capacity for such service, as they doubtless will, the tendency must inevitably be to break down the prejudice that debars their sex from the full rights of citizenship. Step by step we shall steadily advance to the full consummation of this great reform. How blind are those who do not see the end from such beginnings.

....Spare us, ye scribblers! It is simply impossible for us to accept articles offered for publication on no other ground than the poverty of the writers; and, therefore, we beg correspondents to spare themselves the trouble of writing and ourselves the pain of reading the story of their troubles. They should reserve such tales for their friends and acquaintances, and not intrude them upon strangers, who may be presumed to have within the circle of their own acquaintance opportunities of charity far beyond their pecuniary means. If THE INDEPENDENT were twice as large as it is, and published daily instead of weekly, we should still lack space, even though we were to exclude everything else, to print one-half the matter sent or brought to us by persons who insist upon telling us the story of their lives, in the hope of persuading us through personal sympathy to accept their productions. We are sometimes tempted to resolve that we will never read or listen to such tales, but refuse instanter every article offered upon such grounds. This paper was not established to provide a market for the literary wares of those who write, not because they have a gift for so doing, and have something to say that the world needs to hear, but because, seeing no other way of earning a livelihood, they are impelled to try their pens, and have not sufficient self-respect to restrain them from compelling strangers to listen to the story of their private embarrassments. We assure those who are about to send us their productions that their chance of gaining access to these columns will be augmented by entire silence respecting their personal history and pecuniary circumstances. If we like what they offer, we shall accept and pay for it; unless, as frequently happens, we are compelled to reject it for lack of space. It is a degradation of journalism to accept, on account of the poverty of the writers, articles which would otherwise be rejected. Another thing: Do not ask the editor to print an article as an equivalent for your dues as a subscriber. Don't even tell the editor whether you are a subscriber or not. If he accepts your article, he will pay you for it; and then you can remit your subscription to the publisher yourself with less trouble than the business would impose upon him. A letter to the publisher goes at once into his department, where it is promptly attended to by the proper person. To write such a letter and mail it is the work of a moment; but, if you send it to the editor, you will, without lightening your own task, impose upon him the needless trouble of leaving his work and going down two long flights of stairs to the publishing room to transact your business. To do this two or three times a day, when his own duties require all his time and strength, is no light matter.

.... We are enabled, in advance of all other organs of literary intelligence, to make an announcement which will be of some interest to all our readers, and of special interest to those of them who belong, either in fact or in intention, to the legal profession. Every one knows that the Commentaries of Blackstone have been, for a hundred years, the great first book to students of the law; and the history of several American editions of that book would be, in some respects, a history of the progress of legal education in this country. Several of these so-called American editions have been simply reprints of the English editions; and have been of less value to American students because containing no intimation of the particulars in which our law differed from that of England. It very early occurred to the sages of the law in this country that a proper edition of Blackstone for use here should be carefully annotated as to all these particulars. The first editor, we believe, who carried out this plan was Judge Beverley Tucker, of Virginia, in the year 1803. For the last twenty years the standard edition of Blackstone has been that of the eminent Pennsylvania jurist, Judge Sharswood. The merit of this edition is very great, especially in the notes to the first two volumes; but in the last two the editorial work is so inferior to what precedes that it has been supposed to be the work of some other hand. However, so rapid are the changes in the law, both in this country and in England, and so numerous and important are the developments of legal principles in the decisions of the courts, that the very best edition of Blackstone must inevitably become antiquated every ten years. It will, therefore, be learned with great satisfaction, especially by the profession, that an entirely new edition is now in press, under the able care of Mr. Justice Cooley, of the Supreme Court of Michigan, than whom no more competent editor could be found in the whole country. This edition will note all modifications in the law both of America and England up to latest dates. It ought to be a source of honest pride to the Northwest, and it certainly is very significant that this important publication is issuing from a house in Chicago; we refer to the noted firm of lawbook publishers, Messrs. Callaghan and Cutler.

...."The advocates of female suffrage must try again." So says the New York *Times*; and so, sneeringly, say other papers, in view of the action of the United States Senate in relieving the Judiciary Committee from further consideration of the petitions for woman's enfranchisement. Of course, they will "try again," and yet again, until success crowns their efforts. Those who have a good cause, to which they are devoted upon principle, find in present defeat not a reason for discouragement, but an inclement to renewed exertion. It is not long since the *Times* affected to regard Abolitionists with contempt, as a set of crazy impracticables, and rejoiced whenever their prayers to Congress were spurned. Its opposition now to woman suffrage is just as unreasonable and stupid as its former hostility to the emancipation of the slaves; and it will be conquered again in the end, and compelled by a changed public opinion to applaud what it now affects to despise.

....The colored cadet at West Point is destined, we fear, to have a hard time; and, if he is able to sustain himself under the annoyances to which he is exposed, it is because he is a young man of extraordinary patience and pluck. In a letter to a friend in Hartford he says:

"Your kind letter should have been answered long ere this; but really I have been so harrassed with examination and the insults and ill-treatment of these cadets that I could not write, or do anything else scarcely. I passed the examination all right, and got in; but my companion Howard failed and was rejected. Since he went away I have been lonely indeed. And now these fellows appear to be trying their utmost to run me off; and I fear they will succeed, if they continue as they have begun. We went into camp yesterday, and not a moment has passed since then but some one of them has been cursing and abusing me. All night they were around my tent, cursing and swearing at me, so that I did not sleep two hours all night. It is just the same at the table; and what I get to eat I must snatch for like a dog. I don't wish to resign if I can get along at all; but I don't think it will be best for me to stay and take all the abuses and insults that are heaped upon me. The examination was very hard this year—harder than ever before; and since I have been successful in getting in, I will stay as long as I possibly can. One of the cadets refused to drill the squad because I was in it, and they reduced him from a corporal to a private for disobedience of orders; and they are all mad about that. The one who drills the squad now is the meanest specimen of humanity I ever saw. After marching us out to the drill-ground this morning, he said to me: 'Stand off one side from the line, you d——d black son of a b——h. You are too near that white man. I want you to remember you are not on an equal footing with the white men in your class; and what you learn here you will have to pick up, for I won't teach you a d——d thing.' And thus he kept me standing until the captain came around inspecting, when he pretended he put me there to teach me a movement which I had never practiced before. And I could say nothing at all, or I would have been locked up for disobedience of orders or disrespect to 'superior officers.' If it ever happens again, I shall clinch it to his face and then resign.

....If the correspondent of the Cincinnati *Commercial* tells the truth, the International Convention of Young Men's Christian Associations, lately held at Indianapolis, was badly afflicted whith colorphobia. Mr. Hamilton, of Boston, threw the body into a fearful state of excitement by moving an amendment to a resolution in relation to the young men of the South, to make it include those of a dark complexion.

"An effort was made to ignore his proposition; but he stood his ground, and such a tumult ensued as beggars description. Angry voices were heard in discussion, and the utmost confusion prevailed. 'Will Brother A. lead in prayer?' asked the chairman, fearing savagery upon the stand. It was a curious prayer, every face of the audience more or less moved by the recent agitation. When the prayer was over, the young gentleman from Boston was observed to be still standing, and he insisted that the sentiment of the convention upon his amendment should be known. When he repeated his question, his face was illuminated with a smile so sweetly ingenuous that opposition was disarmed and another tumult was in process. The leader of the choir struck up 'From Greenland's icy mountains.'" Just think of it! Every verse of the good old hymn was sung, by which time a series of questions of order and resolutions choked down the apostle of colored extension. A resolution was offered that the whole proceedings be struck from the minutes, and no report allowed the press. Hence have I written it."

It is a disgrace to such a convention that it could be thrown into a tempest of excitement from such a cause, and that such means were employed to choke down discussion.

....One of the ablest and most outspoken papers in the Methodist Church is the *Northwestern Christian Advocate*, in Chicago. In its last issue we notice an exceedingly clear and forcible statement of the general principles that underlie the questions of a governmental religion and the Bible in the common school. After alluding to the great battle in our own columns, and to the history of the governmental system of religion, it says:

"Christianity, we repeat, and Christianity alone, has eliminated this great fallacy from our American civilization; and, by our example, is eliminating it from the social and political systems of the rest of Christendom—a fallacy which has bound down the world in darkness for ages and drenched it in blood. We should be cautious how we attempt to modify the sublime principle of this emancipation. Christianity—all truth, in fact—needs but a fair field, and challenges therein all competition. It is only by the untrammeled intersection of opposing ideas that truth can ever be evolved. To demand any legal or political partiality or assistance, direct or indirect, for our faith is to belie its highest claim, its inherent self-sufficient energy. Its moral and invincible self-reliance. The protection of all religions from mutual interference or grievances is the full extent of legitimate civil power regarding them. The question of morals, as connected with religion and affecting public order, is, of course, another thing; but two clearly distinguishable to need remark here."

....At the Unitarian collation, in the Crystal Palace, Lady Bowring responded to a toast in an eloquent speech of considerable length, which was received with applause. She followed Baboo Keshub Chunder Sen and Rev. James Martineau, and said: "I should be glad to see some of the younger women trained for the work of the ministry. The other learned professions may in time be open to them; but in the work of the ministry they will be especially in their sphere. They are already engaged as Bible-women. Why should they not go a step further, and occupy the pulpit? It is thought desirable and proper that ladies should sing and act in public. Why should they not come forward in the higher and nobler sphere of teaching and leading souls to God?"

....We learn from a French paper (*L'Eglise Libre*) the remarkable fact that a paper for women has been started in India, and that it is edited by a Hindoo woman. The same paper, the organ of the French Protestant Church, gives a very kindly notice of the graduation of Miss Elizabeth Garrett, an Englishwoman of some note, at the *Ecole de Médicine*. Of her thesis it says: After having passed all her examinations brilliantly, she succeeded in this last test. Her judges have given her a verdict of "well satisfied." The same paper mentions that a young American woman (probably Miss Putnam) pursuing the course has already passed successfully several examinations, and that a young French woman, "encouraged by the example that America sets," has commenced the study of medicine.

.... As it is our purpose so far as space will permit, to give every religious denomination a fair hearing in our column of "Current Religious Views," we copy this week part of a remarkable speech by a Catholic priest, Father Maguire, in which he claims that his church is the friend of republican liberty and universal education. Our Protestant readers, in spite alike of their convictions and their prejudices, will be glad to see what was said by so distinguished a champion of Catholicism upon topics of so much importance. His argument in behalf of the Catholic Church, though specious, might very easily be refuted by reference to historical facts.

....A friend, looking over a pile of letters written during the late war, copied from one of them the following passage: "When the New York Seventh Regiment was in Virginia, in July, 1861, an officer said to a young soldier, as he was taking his place to stand guard for the night: 'If any negro comes along, you must take him, that he may be returned to his master.' The young hero, a member of Dr. Geo. B. Cheever's church, replied: 'I won't do it.' 'If you do not, you will be court-martialed and drummed out of camp.' 'Very well, then; I had rather be drummed out of camp than turned out of Heaven.' The young soldier was right. The Seventh did not go to turn slave marshals for rebels."

....We have been requested to call favorable attention to the Pilgrim Jubilee Medals, out of which the managers of the Jubilee Fund hope to raise a hundred or two thousand dollars by getting the children to sell them. The medals are pretty enough, and the object is most praiseworthy; but the policy of making pert, brazen-faced beggars out of our poor Sabbath school children, whose modesty needs cultivating, rather than their brass, is intolerable. We detest the whole system of sending out our much-abused children to sell tickets for fairs or medals for jubilee funds. Still, the Methodists got a large amount in that way, and we will be thought too squeamish.

Hon. Israel S. Dichl, late U. S. consul at Jaya, has been lecturing in Pittsburgh on "Bible Lands," Babylon and Nineveh, etc. Many things among the people of those countries, he said, we might well imitate. In all the millions of these Asiatic people drunkenness and rum-shops are unknown. The same is true of swearing. If a man swears, the first duty of any man that hears him is to knock him down. Imagine what would happen if such were the practice in this country! When they want to say anything bad of a man, they say "he is as dirty as a Christian."

....We are authorized to assert that when our President, Vice-President, and Secretary of State signed the paper expressing their satisfaction with the proposed meeting of the Christian Alliance, they did not append to their simple names any official title. If this was the case, they did only what any other citizen has a right to do; but the paper as published purported to be signed by them in their official capacity. This statement would relieve them, but charges the officers of the London branch of the Alliance with forgery.

....Three young ladies have been admitted as students in the Vienna University and one in the philosophical faculty of the University of Prague. These ladies have already passed several examinations with great credit. At a recent meeting of the Chemical Society of St. Petersburg, an elaborate paper was read by Miss Anna Wolkow, who has exhibited remarkable ability in carrying out laborious scientific investigations.

....Rev. Dr. Hedge, at the Harvard Commencement dinner, came out boldly for the admission of women to college as students, and was heartily cheered by the alumni, old and young. It is evident that a great change of opinion on this subject is going on, and the president and the government of the college share in it.

Personal.

MAJOR-GEN. S. D. STURGIS, who commanded the defenses of Washington in 1863, and had daily and often quite familiar intercourse with President Lincoln, has written a letter, which appeared in the *Army and Navy Journal* of last week, in which he says that Mr. Lincoln positively declared to him that Gen. Magruder, on the very evening before he abandoned the Union cause and went over to the rebels, came to him (Mr. Lincoln) and voluntarily said, while expressing his abhorrence of secession: "Sir, I was brought up and educated under the glorious old flag; I have lived under it and have fought under it, and, with the help of God, I shall fight under it again, and, if need be, shall die under it!" "The very next day," said Mr. Lincoln to Gen. Sturgis, "Magruder abandoned us! So that at the very moment he was making to me these protestations of loyalty and devotion, he must have had his mind fully made up to leave! And it seemed the more wanton and cruel in him, because he knew that I had implicit confidence in his integrity. The fact is, when I learned that he had gone over to the enemy, and had been so completely deceived in him, my confidence was shaken in everybody, and I hardly knew whom to trust any more!" When Mr. Lincoln said this, Mr. Sturgis informs us, an expression of deep sorrow pervaded his features, and for some time he rode along in silence, as though unable or unwilling to give further vent to the painful feelings induced by the mere remembrance of what appeared to him an act of base ingratitude. Gen. Sturgis adds:

"I have taken pains to give you not only substantially what Mr. Lincoln said on that occasion, but, as nearly as I can recall them, his exact words. And I have done so with reluctance; because, as a general thing, I am disposed to let those officers who elected to cast their fortunes with the rebellion have the full benefit of whatever explanation they may choose to offer in justification or extenuation of their course. But as Mr. Magruder's letter places the conduct of the President (when we consider the important and momentous issues with which he was then grappling,) in a trifling and flippant light before the country, I do not feel authorized in withholding my testimony while so much wrong is being heaped upon the memory of so great and so good a man."

....Rev. C. H. S. Williams, pastor of the Orthodox church in Concord, Mass., lately resigned on the ground that he could no longer hold the doctrines of the Trinity and the certain close of probation with this life. A mutual council, held June 21st, advising the acceptance of his resignation, stated in their "result" that their advice was grounded not solely on their knowledge and estimate of the doctrinal views of Mr. Williams, but on his own feeling and opinion, as expressed to the council, that he could not consistently be the pastor of a church holding the doctrinal views of the church in Concord. The council express their high sense of the candor and frankness of Mr. Williams in stating the change in his doctrinal views, which led him to resign, and the honorable manner in which he had borne himself, so far as appeared, during this process of divergence from the standard of the Congregational churches. It was the wish of a large part of the church that Mr. W. should remain as pastor, and this was stated to the council. After the action of council, the church passed a resolution in which they said that they accepted the result "with sincere regrets that a relation so pleasant, and one which has been so profitable to us, and which promised so much of future good, should be so suddenly terminated." They also declared that they still recognized Mr. Williams as an ambassador of Christ, and that they would be glad to see him in their pulpit whenever circumstances might allow.

....Dickens, at the time of his death, was the owner of the copyright of all his works. Mr. Smalley, the London correspondent of the *Tribune*, says:

"It was not only a matter of calculation with Mr. Dickens; it was a matter of pride. His books are his children; he did not want them in a stranger's hand, nor subject to the authority of anybody but their author. The copyrights were much dispersed; and, when it became known that Mr. Dickens was bent on buying them up, the price, which was already high, advanced very considerably. At last he carried his point; and held in his own grasp, by a good legal title, all his earlier writings. With the later he had never parted—with none, I suppose, during the last twenty years. Every six weeks Messrs. Chapman & Hall handed in their accounts. It was Mr. Dickens who settled the terms of publication, the form in which each successive edition should appear, and all other details. What is called the Charles Dickens Edition was his idea and his favorite, not on account of its beauty or readableness—for it is printed compactly, in small type—but on account of its cheapness. What pleased him was that everybody should be able to buy a complete set of his writings; and so he had them all condensed into, I think, seventeen volumes, separately published, and sold at three shillings and sixpence each."

.... Mr. Spurgeon, in reponse to a proposition from the Boston Lyceum Bureau, intended to bring him to this country as a lecturer, writes: "I am much obliged by your very courteous letter; but you are under a mistake. I am not a lecturer. I now and then give a lecture for some good object; but I do not do it well, and, moreover, have no ambition in that line. I am very glad to preach, but not if there is any charge at the door. Moreover, I have no kind of idea of visiting the States."

....Victor Emmanuel was lately offered the sum of 45,000 francs, contributed for the purpose of supplying him with a new royal crown. He sent for the originators of the scheme, thanked them for their generous intentions, told them to express his gratitude to their fellow-subscribers, but at the same time to assure them that he found his crown quite good enough, and that he begged them to spend the money in founding an hospital for the blind poor at Florence.

....Mr. Sumner, in a recent debate in the Senate, paid a generous tribute to John C. Fremont, in which he said: "I offer my homage to that great act of political wisdom and humanity, which was more than a battle, by which he declared emancipation at the head of his army. Had this measure been adopted at that early day, I cannot doubt that it would have hastened immensely the close of the war. But his be the honor for evermore."

.... The London correspondent of the New York *Times* says that Dickens, "though strongly adverse to spiritualism, believed in and practiced mesmerism. He was not only a powerful magnetizer, personally relieving pain and curing disease, but he sometimes sent magnetized or mesmerized paper to persons who wrote requesting him to do so, and they declared that it acted as strongly and beneficially as if he were present."

....In common with scores if not hundreds of our contemporaries, we were misled by the report which attributed to Charles Dickens the authorship of a poem entitled "The Children," which appeared in our columns last week. The real author of the poem is said to be Mr. Charles M. Dickinson, a young lawyer, of Binghampton, and a near relative of the late Daniel S. Dickinson.

....We are sorry to see any evidence of hostility toward Edward Eggleston, our new associate editor. The young man's divinity is all right. But the Indiana State University seems to have thought it in need of doctoring, and so has sent a D.D. flying after him. We hope the Western people will not persecute Mr. Eggleston any further.

....We are authorized to contradict an item lately quoted to the effect that the Rev. Frank P. Woodbury, of Flint, Michigan, "preaches good Unitarian doctrine." Mr. Woodbury *has* advocated a broad Christian fellowship; but neither he nor his church should be classed as Unitarian in organization, fellowship, or preaching.

....Prof. Agassiz's health, which has been the cause of great anxiety to his friends for some months past, is now improving. We have a suspicion that his trip to Brazil affected him injuriously by exposing him to malaria. He is spending the summer at Bethlehem, in the White Mountain region.

.... Thomas Hughes, member of the English Parliament, and author of "Tom Brown at Rugby," is coming to the United States for a brief visit. He will sail from Southampton August 2d. He will be welcomed and honored here, as he deserves.

....Rev. Charles H. Malcom, free communionist, and pastor of the Second Baptist church in Newport, R. I., has been elected to the professorship of history in Bates College, Lewiston, Me.

College Record.

WILLIAMS COLLEGE. Commencement July 6th. Graduates 47. LL.D.: Hon. John Lowell, of Boston; Hon. John Wells, of Massachusetts; Hon. John Curry, of California; Rufford R. Wood, of Albany. D.D.: Cyrus T. Mills, Benicia, Cal.; Calvin Durfee, Williamstown, Mass.; A. E. P. Perkins, Ware, Mass.; Everard Kempshall, Elizabeth, N. J. The college has received from the state the $50,000 offered on condition that an equal amount was received from private sources; and $22,000 was subscribed a the alumni dinner toward securing another installment of $25,000. The funds of the college are $229,798.

....HANOVER COLLEGE, Ind. Commencement June 22d. Graduates 10. Honorary D. D. on Revs. S. F. Scovel, of Pittsburg; S. C. Logan, of Scranton; and W. J. M'Knight, of Danville. Literary oration by E. D. Morris, D. D., of Lane Seminary. A committee was appointed to ask the synod to surrender the care of the college to the trustees, as ecclesiastical control of colleges is no longer popular

....MARIETTA COLLEGE, O. Baccalaureate by President Andrews, June 27th. Address to Society of Inquiry, Monday, by Rev. F. A. Noble, of Pittsburg. Commencement June 29th. Graduates 9. The library building was dedicated on the same day. D. D.: Clement E. Babb, of the *Herald and Presbyter*. LL.D.: Prof. A. G. Wormley, of Columbus, O.; and Prof. E. B. Andrews, of the Ohio Geological Survey.

....LAFAYETTE COLLEGE held commencement June 27th, when 19 graduated. President Cattell returned June 23d from a visit of 15 months in Europe, where he had been collecting books and information on educational matters. Last year 13 graduated, and next year there will be 40. Professor March, who has just published the learned Anglo-Saxon Grammar, is one of the professors.

....INGHAM UNIVERSITY, Le Roy, N. Y. Commencement June 15th. Graduates 16; 9 in Music. Number of students 174. "We made no D. D.s; much less did we make ourselves ridiculous by conferring our honors on Professor Upham, who is too distinguished already to be made more so by us." W. L. P.

.... INDIANA STATE UNIVERSITY, Bloomington. Commencement June 29th. Graduates: A. B. 7, LL.B. 20, B.S. 1. LL.D.: Hon. C. P. Hester, San Jose, Cal. D.D.: John McMillan, Mt. Pleasant, Pa., and Edward Eggleston, of THE INDEPENDENT.

....UNIVERSITY OF MICHIGAN. Commencement June 29th. Graduates: Bachelor of Arts 41, Bachelor of Philosophy 7, Bachelor of Science 17, Civil or Mining Engineers 14, Pharmaceutical Chemists 28.

....MIAMI UNIVERSITY, Ohio. Commencement June 30th. Literary addresses by O. J. Dodds, Esq., and President Tuttle, of Wabash. A committee was appointed to obtain a transfer of the college to the alumni.

....BATES COLLEGE, Lewiston, Me. Commencement June 29th. D.D.: Mr. Buckley, missionary in India. The conditions on which Mr. Bates offered an additional $75,000 have been fulfilled.

....ANTIOCH COLLEGE, Ohio. Commencement June 29th. Graduates 7. The college expended last year $25,000, and has a fund of $102,000 and is reported "better off than ever before."

....KNOX COLLEGE, Ill. Commencement June 22d. College oration by Dr. T. M. Post, of St. Louis. Barnabas Root, the first colored graduate, is a native of Africa and never was a slave.

....LOMBARD UNIVERSITY, Galesburg, Ill. Commencement June 23d. Graduates: 4 A.B., 5 B. S., and 2 L. A. Honorary D.D. on Revs. A. C. Barry and G. T. Flanders.

.... AVERY COLLEGE, Pa. Commencement July 7th. LL.D.: Hon. J. J. Wright, D.D., Senator Revels, S. L. Jones, C. H. Thompson, Henry Baldwin, H. H. Garnett.

....UNIVERSITY OF CHICAGO, Ill. Commencement June 29th. Graduates: 15 A.B., 12 in theology, and 33 in law. Oration by Hon. William B. Ogden.

....MONMOUTH COLLEGE, Ill. Commencement June 23d. Graduates 33. D.D.: William Barrie, Erfomosa, Canada; and Robert Dodds, Aleppo, Syria.

.... GEORGETOWN COLLEGE, D. C. Commencement June 30th. Graduates 4. LL.D.: Hon. Chas. P. James and Thos. Ewing, Jr., of Ohio.

....HOWARD UNIVERSITY, Washington. The law department held its second anniversary July 1st, when 9 young students took part.

....WESTERN RESERVE COLLEGE. Commencement June 29th. Graduates 12. D.D.: Mr. Buckingham, of Canton, Ohio.

....WILBERFORCE UNIVERSITY, Xenia, O. Commencement June 30th. Graduates in theological department 3.

....ST. XAVIER COLLEGE, Cincinnati. Commencement June 29th. Graduates: 2 M.A, and 5 A. B.

....FRANKLIN AND MARSHALL COLLEGE, Lancaster, Pa. Commencement June 23d. Graduates 14.

....FRANKLIN AND MARSHALL COLLEGE, Pa. Commencement June 30th. Graduates 14.

CROZER THEOLOGICAL SEMINARY, Bapt. graduated its first class of 9 June 29th.

....LEWISBURG UNIVERSITY, Pa. Commencement June 28th. Graduates 7.

....GETTYSBURG COLLEGE, Pa. Commencement June 30th. Graduates 19.

....UNIVERSITY OF VIRGINIA. Commencement June 29th.

WHEATON COLLEGE, Ill. Commencement June 29th.

Religious Intelligence.

AN answer to Dr. Vermilye, who lately contradicted the glowing report on the "Italian Reform Movement" presented to the last Episcopal General Convention, calls him out once more in the *Observer*. He quotes Dr. W

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Religious Intelligence.

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"Baron Ricasoli, late prime minister of Italy, and Count Mamiani, a voluminous philosophical and political writer, both declare the report to be a tissue of misrepresentations. Count Mamiani denies that any such party as described in it exists or can exist in Italy; and Baron Ricasoli, when he read it, expressed himself much stronger—he declared that the men who signed and gave authority to collect money on the truth of it were so many mountebanks."

....The utterances of various pulpits on the occasion of the death of Charles Dickens have been the occasion of the discussion of the matter in the regular weekly meeting of the Baptist ministers of Boston and vicinity, which is reported at length in the *Transcript*. Mr. Fulton introduced a preamble and resolution strongly affirming the faith in reference to the future state of those who, "having rejected the Gospel, are suffering the penalties of a violated law, the wrath of an avenging God." Drs. Neale, Peck, Mason, and Murdock opposed the resolution, and thought Mr. Fulton had acted unwisely in his reflections on Mr. Dickens. Mr. Fulton's resolution was tabled by a vote of 30 to 10; and Mr. Murdock's resolution reaffirming the Baptist belief in the "final retribution of all who die in impenitence and sin," after the suggestion that "eternal" be substituted for "final," was withdrawn; and another received a tie vote, affirming unshaken belief in "the *future* punishment of all who die in impenitence and unbelief," and also reaffirming the liberty of the pulpit. The opposition to this was mainly on the part of those who thought doctrinal points needed no reaffirmation.

....An extraordinary sale has just taken place at Saragossa, in Spain. The Roman Catholic archbishop of that city, having been anxious to restore the celebrated cathedral of "Our Lady of the Pillar," and being short of funds for that purpose, hit upon the expedient of selling by auction a portion of the votive offerings of the pilgrims to the cathedral during the past century. Among the lots offered was a beautiful pendant by Cellini, which, after severe competition between an English and a French gentleman, was knocked down to a native for a sum of about $5,000. An enameled watch presented by Phillippe IV, diamond pins by Marie Christine de Bourbon, and some splendid specimens of *cinque cento* work secured high prices. It was the first public sale ever held in the South of Spain.

.... The Augustana Swedish Lutheran Synod has met in Andover, Ill. The Andover church is the oldest in the country, having been organized in 1850, through the munificent aid of Jenny Lind. It then had 10 communicants, including the pastor's family; and now has 999. There are now not far from 50 Swedish Lutheran pastors in the country, and 33 new churches applied for recognition to the synod. The single Swedish Episcopal church in Chicago is even older than the Lutheran one in Andover; and, like that, owes its existence to the liberality of Jenny Lind. It remains but one, and has been able to continue in existence only by adopting the Lutheran Prayer-Book. At this meeting the Norwegians separated from the Swedes, as had been arranged two years ago, forming the Norwegian Augustana Synod. The final separation was an affecting one.

....Our latest telegraphic dispatches represent that the debate on infallibility has been closed, many fathers having renounced their intention of speaking, on the condition that their manuscripts should be read by the Deputation on Faith, and, we suppose, go on the record of the Council. It was supposed that infallibility would be proclaimed on the 17th, in a magnificent manner. But some advices worthy of credit claim that amendments will be made such as seriously to modify the possession of infallibility by the Pope apart from the Church. All the sections of the *Schema*, except the last and most important, have been already adopted, and a minority on the last, such as shall represent half of the Catholic world, is much deprecated.

....Rev. H. H. Jessup, of Beirut, says that that the Mohammedans in Syria are coming more under Christian influence. He has several Moslems in his Bible class. The governor-general of Syria was recently telegraphed to from Jerusalem, to know whether a Damascus Moslem, then in Jerusalem, who had become a Christian, should be imprisoned. He telegraphed back, giving orders to set the man at liberty, as the conscience is free in the Turkish Empire. A Moslem woman became a Christian lately in Jebail, 25 miles north of Beirut, with the approbation of the governor of Lebanon, and the city authorities, who comprise Moslems Greeks, and Maronites.

.... The *Interior* has a table giving the strength of the Presbyterians in various states. Over one-half of the churches (2,671) are found in the 4 states—New York, Pennsylvania, Ohio, and Illinois. New York has 730, Pennsylvania 712, Ohio 580, Illinois 446, Indiana 310, Iowa 286, New Jersey 214, Missouri 158, and Michigan 150; making, with smaller amounts, a total of 4,100. Of the cities, Philadelphia has 63, New York 39, Brooklyn 28, Chicago 16, Newark 15, Cincinnati 16, Baltimore and San Francisco 11 each, and Washington and Pittsburgh 10 each.

.... At last we are informed why some of the students of the Episcopal Theological Seminary of this city were refused ordination. They were so regardless of the rules of discipline and "so lax in the performance of their duties," especially in withdrawing from the institution without permission, "for the purpose of religious exercises under the guidance of authority not known to the bishops of the church or the faculty of the seminary," that it was necessary to administer this rebuke.

....The *Nonconformist* says that the number of priests in Great Britain is 476, engaged in the 10 colleges and also in the 121 parishes. The number of young men being prepared for religious offices is 300. The number of men called lay brothers, engaged in the colleges, is 200. They perform the duties of servants. The monasteries hold 2,433 acres, mainly in Lancashire. The total rental of 1,600 acres belonging to religious bodies, but not held by colleges, is $17,000 a year; an

that the total income would be $51,750 from personal estate and $17,000 a year from land.

....The rumor gathers force that the Marquis of Bute will soon leave Rome for the Church of England. They say that reading Disraeli's "Lothair" converted him. There is a hitch in the purchase of property in St. Giles, which the Marquis intended to buy for a Roman Catholic cathedral. He has paid only the deposit money, and hesitates to carry out the project. Recent proceedings at Rome have compelled several other late converts to reconsider their position, and very likely they will go back to the English Church.

....We see in the Valparaiso *Record* an account of a meeting of Protestant churches in Chile, at which 5 pastors were present, one church being unrepresented. The chaplaincy in Caliao will soon be vacant, and a request has been sent to the South American Missionary Society requesting that a Nonconformist be sent out to fill the vacancy. At Talco the new Protestant burying-ground received as its first interment the remains of a Polish Jew, the Protestant missionary offering prayer at the grave.

....The rigor with which the Russian Government has lately been pressing the attendance at the national churches of Catholics and Protestants on occasions when prayers are especially offered for the reigning family has excited considerable opposition. M. de Pressensé, of the Evangelical Consistory of Paris, lately by appointment visited the Emperor of Russia to plead for the Russian Protestants. The meeting is said to have been satisfactory, as relief was promised.

....The Paris correspondent of the London *Guardian* says that at the meeting between Dr. Döllinger and Pere Hyacinthe, who spent 3 weeks visiting at the former's house, there was much discussion of the position to be taken if the Council should decree infallibility; and that the decision was, not voluntarily to quit the Church, but to make no secret of their repudiation of some of its doctrines, and await the issue of tolerance or of excommunication.

....The past year the government grants to the Protestant schools in the Province of Quebec have been materially cut down, while those to the Catholics have been increased. All grants in Montreal to Protestant schools are to be withdrawn after this year, and those to Catholic schools still further increased. The Protestants are in a small minority, but pay a large share of the taxes.

....The statement published by us that Harvard graduated but one bachelor of divinity this year was true in form but not in its impression. Eight students graduated from the theological school; but the new degree of B.D., conferred for the first time this year, after thorough examination, was conferred on other nominations. No denominational test is required as a condition of receiving this degree.

....The populace in Peking has risen against the French Catholics, destroying the French cathedral and government buildings, and killing some priests and sisters of mercy. The Russians have also suffered to some extent. We do not hear that the Protestants have been involved, though it is not improbable. The Imperial College, of which Dr. Martin is president, is under official protection, and has probably escaped.

....A ritualistic wedding in St. John's church, East Hartford, Conn., makes some small stir. The Eucharist was administered; the wedding-ring blessed, and the sign of the cross made over it and over the elements when administered; a procession was headed by a crucifer with a silver cross; lighted candles were employed, and white satin crosses and embroidery decked the ushers and rector.

....There is a church-living in Birmingham which is, by the terms of endowment, subject to an election by the householders. The election twenty-five years ago was marked by scenes of debauchery hardly paralleled in contested parliamentary elections. The living has just become vacant, and the candidates agreed that there should be no treating or hiring of vehicles. There were over 6,000 votes cast.

....The Hungarian Government is credited with having advertised the Pope that it will sanction no suspension of the bishops who vote against infallibility, while those who vote for it are threatened with the loss of their temporalities if they attempt to promulgate in their sees a dogma which interferes with the supremacy of the local government.

....A great Lutheran assembly met in Leipsic the first part of June. It pronounced strongly in favor of unity of doctrine, and insisted on the right of the disciplining those who entered upon marriage without a religious ceremony. At the same time, they allowed the real force of civil marriages.

....The revisers of the Authorized Version of the New Testament have held their first meeting, a very pleasant one, under the presidency of Bishop Ellicott. After the business, the company dined with the Bishop. They find that the company of Dissenters does not injure their harmony.

....Miss Crocker, the only lady elected on the executive committee of the American Unitarian Association, has declined the office, and a gentleman has been elected in her place. The Association has received a contribution of $2,264 from the Arlington-street Society, Boston.

....The Austrian Government has promoted Bishop Strossmayer to be Archbishop of Agram. The Papal Nuncio at Vienna has given notice that the Vatican will not accept the appointment, and Von Beust has replied that it will make no difference.

....Bishop Borawski, of Poland, who quite recently addressed the Pope on the subject of the condition of the Church in Poland, is detained by the Russian Government as a prisoner in his own house, no one being allowed by the soldiers, who patrol around it, to go in or out.

....Christ church, in this city, Dr. Ewer pastor, finds its ritualism not pecuniarily profitable. The society is badly in debt, and has been obliged to sell its rectory. It is doubtful whether Dr. Ewer, on his return from Europe, will resume his pastorate.

....At the "children's service" in the Universalist church in New Haven, Rev. Phebe Hanaford "dedicated" 18 children on a late Sabbath, after preaching a sermon explaining the object of this new observance.

....The church in Atwater, Ohio, has withdrawn from presbytery, to join the Congregational Conference. A Presbyterian paper says that it has been "zealously" supplied for a year by Rev. S. B. Shipman.

....The ridiculous story which has been in circulation for a week to the effect that the Episcopal Diocesan Council of Wisconsin had adopted a canon excommunicating all members who married outside of the Church hardly merits a serious contradiction.

.... The orthodox Jews resist the preposition of some others to have a special religious service on Sunday for those whose business keeps them employed on the Jewish Sabbath. Dr. Hirsch, of Philadelphia, had inaugurated the practice.

....The Canadian Primitive Methodist Conference, at its session in Toronto, voted to allow a minister to remain a fourth year at his appointment in special cases, of which Conference should be the judge.

....From the Episcopal Convention reports we learn that the past year the Bishop of Pittsburgh confirmed 766 candidates; Bishop Huntington, of Central New York, 4,006; and Bishop McIlvaine, of Ohio, 906.

....The Archbishop of Canterbury has written a letter to Bishop M'Ilvaine expressing a deep interest in the forthcoming meeting of the Evangelical Alliance, of which organization, however, he is not a member.

....In Wales the Established Church started at the Reformation with 300 churches. Now she has 330. The Dissenters had in 1749 126 churches; in 1816, 933; in 1861, 2,927; and now probably 3,500.

....The theological seminary at New Brunswick, N. J., Reformed (Dutch), has received subscriptions of $50,000 from James Suydam, $25,000 from Gardner A. Sage, and $5,000 from Eugene Van Rensellaer.

....The Rev. William W. Phelps, a senior chaplain stationed at Murree, India, has been removed by the Bishop of Calcutta for some remarks he has made on the "immorality of fancing."

....At Venice the curé of the Church of St. Jeremiah, who had used violence to compel a bystander to remove his hat while a religious procession was passing, has been condemned to pay a fine.

....The Carmelites in Bavaria have chosen as general Father Ambrosius, one of the boldest opponents of infallibility.

....Richard S. Storrs, D.D., of Braintree, Mass., preached July 3d, on the 59th anniversary of his ordination as pastor there.

....The French Budget for next year allows $89,000 for the support of the Protestant state churches.

....The North Reformed (Dutch) church in West Troy, N. Y., proposes to become Presbyterian.

....Three Presbyterian churches in Chicago have been consolidated into one.

DR. THOLUCK'S FIFTIETH JUBILEE.

BY REV. HENRY S. BURRAGE.

HALF a century ago, when the University at Berlin sought a successor to the celebrated exegete, De Wette, who for political reasons had just been deprived of his professorship, the choice fell upon the distinguished scholar whose name appears at the head of this article. Augustus Tholuck was then but twenty-one years of age, having been born March 30th, 1799, in Breslau, the capital of Silesia. His father was a goldsmith, and it was the desire of the former that the son should follow the same vocation. Accordingly, when twelve years of age, the boy was transferred from the school to the workshop. It soon became evident, however, that this was not his proper sphere; and he was at length permitted to return to the studies which he had unwillingly relinquished. He remained at the gymnasium until 1816, when he entered the university at Breslau. Here his fondness for the Oriental languages attracted the attention of his instructors; and, when not long after it was decided that he should go to the university at Berlin, they furnished him with letters which secured for him not only the acquaintance of men eminent in the university, but also in the state. He left Breslau a skeptic. Indeed, so bold was he in his opposition to the Christian religion that on one occasion during this preparatory course he delivered an address the theme of which was "Mohammedanism is better than Christianity." In Berlin, however, he lived in a different atmosphere. Here he came under the influence of Schlelermacher and Neander, men of genuine, active piety; and the result was that in the last year of his university course he commenced a new life, and became a firm advocate of the faith which once he denied. His eminent talents had already been recognized. When, now, De Wette's chair became vacant by his removal, it was but natural that this young man—the praise of whose scholarship was on all lips, and before whom it was believed there lay a future most brilliant—should be made the exile's successor. Fifty years have justified the wisdom of that appointment. True, Berlin was not destined long to be the field of the young scholar's labors. A more important position awaited him—important because of its theological prominence. This was the chair of theology in the university at Halle, which, in 1826, became vacant on the death of Dr. Knapp. The university at Halle was at that time in the hands of the Rationalists. It numbered its theological students by hundreds. The king and his ministers thought it desirable that the light of evangelical truth should be rekindled there; and, accordingly, Tholuck was transferred from the university at Berlin and made the successor of Knapp. The change was a sorrowful one to the young professor. It was not easy to break away from cherished friends and associations which had now become dear to him. But the call could not be disregarded, and he went to Halle and entered upon his work. From that time Halle has been his home; and there he has fought the good fight, which has given him a name that will long live in the religious annals of his fatherland. Under his leadership, Rationalism in Halle was compelled to release its hold; and to him more than to any other is it due that during the last thirty or forty years a purer faith has been heralded from the pulpits in Germany. His lectures in the university, his many works on subjects connected with almost every branch of theological science, his sermons which have been printed and scattered far and wide, have given him an extended influence; and probably there is not in all Germany a man who can count so many personal friends as Augustus Tholuck.

We are not surprised, therefore, at the tidings which come to us that this fiftieth anniversary of Dr. Tholuck's entrance upon his professional work is to be celebrated at Halle with fitting honors. The festival will occur on the 2d of December, and will doubtless be an occasion which will long be remembered. Certainly it will be a marked day with many a student of the coming years; for on that day it is the design of the friends of the aged professor to place in his hands a fund, which is to bear his name, and the interest of which is forever to be appropriated "for the benefit of the students of evangelical theology in the University of Halle." The plan is a noble one. No other professor in the last half century has done more for young men in a course of theological study than has Prof. Tholuck; and it is a pleasant thought that he, who has done so much while living, will thus be able to continue his benefactions when he has passed away. It is within the knowledge of the writer that Dr. Tholuck's own purposes, which in due time will be disclosed, are in perfect harmony with this thought of his friends.

Doubtless there are many Americans, who have studied at Halle, who would be glad to unite with their German brethren in contributing to this fund. Tholuck has ever had a warm welcome for our countrymen; and there are many among us—professors in our theological seminaries and pastors of our churches—who count among the happiest of their memories of foreign student-life those which bring up before them the kind-hearted, genial scholar whose name drew them to Halle. It has been suggested by the committee at Halle that Americans who wish to contribute to this fund should send their contributions to Professor Martin Köhler, Wilhelmstrasse 33, Halle an der Saale. Would it not, however, be better that American contributions for this purpose should be united; and would not the approaching meeting of the Evangelical Alliance at New York afford a fitting opportunity for the appointment of a committee with reference to this object? It was hoped that Dr. Tholuck would be present at this meeting in September; but this is not possible. His health and the increasing burden of years will hardly permit—indeed, it is now too much to expect that he will ever set foot upon our shores. His heart, however, will be here; and we may well believe that a testimonial from his American student-friends, coming from an occasion like that which will convene them in September, will have a peculiar value.

A year ago last winter the King of Prussia sent Dr. Tholuck the beautiful cross of the Order of the Red Eagle—the highest honor which one can receive in Germany unless born of royal blood. We can send the aged professor no decoration. Republican America has no such awards for distinguished service; but the proposed testimonial is of more enduring worth. The decoration must be returned when its possessor dies; the *stiftung*, however, which is to be established in December will abide forever.

Publisher's Department.

INVESTING MONEY.

SPECIAL attention is invited to the advertisements of Jay Cooke & Co., George Opdyke & Co., Fisk & Hatch, Tanner & Co., Luther Kountze, Hatch & Foote, Caldwell & Co., Turner Brothers, Henry Clews & Co., White, Morris & Co., Gwynne, Johnson & Day, Gilman, Son & Co., Lawrence Bros. & Co., Condict & Co., Wm. P. Converse & Co., Utley & Dougherty, Thomas Denny & Co., and others, who offer first-class railroad bonds, etc., for sale. Many are now selling Governments and other stocks, and converting the proceeds into good *first mortgage* railroad bonds.

Our subscribers will please understand that they can send money, government bonds, or any kind of securities to this office, to be converted into any stocks or railroad bonds *advertised in* THE INDEPENDENT. No charge whatever will be made for our services. In most cases we can obtain a *better price* for securities to be thus exchanged than if sent direct to a broker or banker, besides saving broker's commission. This offer is made only to our subscribers, who oftentimes neglect to make investments simply because they fear to make a remittance to an unknown party. In all cases explicit directions must be given. Address HENRY C. BOWEN, Publisher of THE INDEPENDENT, 3 Park Place, New York.

"There was a frog who lived in a spring;
He caught such a cold that he could not sing."

Poor, unfortunate Batrachian! In what a sad plight he must have been. And yet his misfortune was one that often befalls singers. Many a once tuneful voice among those who belong to the "genus homo" is utterly spoiled by "cold in the head," or on the lungs, or both combined. For the above-mentioned "croaker" we are not aware that any remedy was ever devised; but we rejoice to know that all human singers may keep their heads clear and their throats in tune by a timely use of Dr. Sage's Catarrh Remedy and Dr. Pierce's Alt. Ext. or Golden Medical Discovery, both of which are sold by druggists.

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WE have concluded arrangements by which we are able to offer this VERY SUPERIOR Clothes Wringer (the cash price of which is $7 50) to any person who will send us the names of three new subscribers, with the money, $7 50; or who will renew an old subscription four years in advance, and pay us $10.

This Wringer is said by those who have tried it to be very simple, and equal to any in use.

MARRIED.

GUMMERSON—COLLINS.—At Canandaigua, N. Y., on Wednesday, June 8th, at the residence of the bride's sister, Mrs. R. Stevens, by the Rev. F. B. Allen, D. Forrest P. Gummerson, of Rochester, N. Y., to Miss Julia B. Collins, of Berkshire, N. Y. No cards.

DIED.

WINSLOW.—At Brady's Bend, Pa., May 9th, 1870, of paralysis, John Winslow, aged 65 years.

BUSINESS NOTICES.

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SOFT FINISH SPOOL COTTON.

A Thread, as will be seen from the following certificates,

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Yours, very respectfully, S. L. CLARK, Sec'y.

Office of the Florence Sewing Machine Company,
FLORENCE, MASS., January 15th, 1870.

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Office of TRACY & BILL, Importers and Manufacturers of Machine Folded Steam Pressed Shirt Fronts, 324 Broadway,
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Every drop of the SARSAPARILLIAN RESOLVENT communicates through the Blood, Sweat, Urine, and other fluids and juices of the system *the vigor of life*, for it repairs the wastes of the body with new and sound material. The SARSAPARILLIAN RESOLVENT possesses *tissue-making* and *flesh-making* elements and supplies the system with *any deficiency of Chloride of Iron and material constituents*. No matter how deeply seated or enrafted in the tissues, cartilages, glands, organs, or bones disease and corruption may be, the influence of this powerful agent on the blood and other fluids that supply the living body with repairs will so charge the system with such constituents as to *resolve* and exterminate the *dead* and *decomposing matter*, and supply its place with *sound and living structure*, nourished by rich, pure, and strong blood.
By the chemical action by which the SARSAPARILLIAN RESOLVENT has on the substances taken into the stomach during its process of digestion into Chyme and Chyle, before it is made blood, as well as the nourishing constituents it converts into blood, and its specific action when entering the circulation, it exterminates every atom of virus from the blood, and *resolves away all deposits of disease*, whether caused by the action of some specific poison or virulent disease, or Mercury, Corrosive Sublimate, Calomel, that may have accumulated in the bones, tissues, cartilages, or joints, or from some *transmitted family complaint* that may have run through half a dozen generations.
Scrofula, Consumption, Glandular disease, Ulcers in the throat, Mouth, Tumors, Nodes in the Glands, and other parts of the system, Sore Eyes, Strumorous Discharges from the Ears, and the worst forms of Skin diseases, Eruptions, Fever Sores, Scald Head, Ring Worm, Salt Rheum, Erysipelas, Acne, Blotches, Boils, Worms in the Flesh, Tumors, Cancers in the Womb, and all weakening and painful diseases, Night Sweats, and all waster of the life principle, receive the curative range of this wonder of Modern Chemistry, and a few days' use will prove to any person using it for either of these forms of disease its potent power to cure them.
If the patient, daily becoming reduced by the wastes and decomposition that is continually progressing, succeeds in arresting these wastes, and repairs the same with new material made from healthy blood—and this the SARSAPARILLIAN will and does accure—a cure is certain; for when once this remedy commences its work of purification, and succeeds in diminishing the loss of wastes, its repairs will be rapid, and every day the patient will feel himself growing better and stronger, the food digesting better, appetite improving, and flesh and weight increasing.
Not only does the SARSAPARILLIAN RESOLVENT excel all known remedial agents in the cure of Chronic Scrofulous, Constitutional, Skin, and Syphiloid diseases; but it is the only positive cure for Kidney, Bladder, Urinary and Womb diseases, Gravel, Diabetes, Dropsy, Stoppage of Water, Incontinence of Urine, Bright's Disease, Albuminuria, and in all cases where there are brick-dust deposits, or the water is thick, cloudy, mixed with substances like the white of an egg, or threads like white silk, or there is a morbid, dark, bilious appearance and white bone-dust deposits, and when there is burning sensation, and pain in the Small of the Back along the Loins.
In all these conditions Radway's Sarsaparillian Resolvent, aided by the application of Radway's Ready Relief to the Spine and Small of the Back, and a few pills regulated with one or two of RADWAY'S REGULATING PILLS per day, will soon make a complete cure, and in a few days the patient will be enabled to hold and discharge every bodily pain, and the Urine will be restored to its natural color.
Price one dollar per bottle, or 6 bottles for $5. Sold by Druggists.
Read FALSE AND TRUE. Send one letter-stamp to Radway & Co., No. 87 Maiden Lane, New York. Information worth thousands will be sent you.
Sold by Druggists.

CONNECTICUT AIR-LINE BONDS.
The value and importance of twenty-seven miles saved in distance, and about one hour in the time between the Metropolis of New England and the Metropolis of the Nation cannot be over-estimated.
The Air-Line Road, 52 miles in length, running between New Haven and Willimantic, in Connecticut, forms the connecting link in the Grand Through Route between New York and Boston.
The Road is nearly completed to Middletown, which is about the center of the line.
On the unfinished portion, between Middletown and Willimantic, about 20 miles are graded, and the iron-work for bridges and viaducts is well under way.
The utmost care is used in the construction of the road, the projectors aiming to make it the most substantial, thoroughly-built, and safest road in the country.

THE FIRST MORTGAGE BONDS
OF THE
New Haven, Middletown, and Willimantic Railroad Company,
Secured by a lien on ALL THE PROPERTY OF THE ROAD, present a safe, convenient, attractive, and profitable investment. They bear SEVEN PER CENT. INTEREST, payable half-yearly—May and November, in New York—FREE OF GOVERNMENT TAX, and FROM STATE AND LOCAL TAXES IN CONNECTICUT; are issued in denominations of $500 and $1,000, and are, at the option of the holder, be REGISTERED, with or without coupon attached.
This deservedly popular Security possesses advantages which will always make it a FAVORITE INVESTMENT, and one which must be constantly in demand.
PRICE, PAR AND INTEREST.
HATCH & FOOTE,
BANKERS AND DEALERS IN GOVERNMENT SECURITIES,
No. 12 WALL STREET, N. Y.

OBLIGATIONS
OF THE
STATE OF ILLINOIS.
WAYNE COUNTY TWENTY-YEAR
7 PER CENT. BONDS.
REGISTERED BY THE STATE AUDITOR.
THE PRINCIPAL AND INTEREST ARE TO BE COLLECTED AND PAID BY
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STATE OF ILLINOIS.
THE TREASURER OF THE STATE
writes as follows:
"The only machinery for paying interest and principal of these Bonds is exactly the same provided for paying any debt of the State of Illinois.
The $2s per Cent. Bonds of the State of Illinois are received at par in exchange for these Bonds.
Apply to
Gilman, Son & Co.,
47 EXCHANGE PLACE, N. Y.

7 Per Cent.
GOLD INTEREST
(FREE OF GOVERNMENT TAX)
First Mortgage
SINKING FUND BONDS
OF THE
WEST WISCONSIN
RAILROAD CO.,
Fifteen Years to Run from January, 1870, and Convertible into Stock at Par.
LAND GRANT OF OVER 1,000,000 ACRES FROM GOVERNMENT,
upon which, together with the Road and all its property, these Bonds are a First Mortgage.
EXEMPTED FROM TAXES UPON ITS LANDS FOR 15 YEARS.
70 MILES FINISHED AND RUNNING,
from which income is derived, with rapidly-increasing
An air-line from St. Paul to Milwaukee and Chicago. These lands estimated worth $6,000,000. Total amount of mortgage, $4,000,000. The price is 90 and accrued interest. The coupons are payable January and July. Pamphlets, with full particulars and map, can be obtained at the office of
White, Morris & Co.
BANKERS AND FINANCIAL AGENTS OF THE COMPANY,
No. 20 WALL STREET, New York.

EIGHT PER CENT.
BONDS
OF THE
COUNTIES OF GRUNDY AND MERCER, STATE OF MISSOURI.
Interest Payable January and July, in New York, at
NATIONAL BANK OF COMMERCE.
The Railroad for which these Bonds are issued has just been leased by a branch of the CHICAGO, ROCK ISLAND AND PACIFIC RAILROAD, and will be finished and running by early spring.
Entire indebtedness of each county $200,000, being amount of Bonds issued for above road, of which there remains at this date unsold but about $25,000 of each county, which we still offer at "75 and accrued interest."
Further particulars furnished by application at our office.
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John J. Cisco & Son,
BANKERS,
No. 59 Wall st., New York,
(Crown Brothers & Co.'s Building.)
RECEIVE MONEY ON DEPOSIT, IN GOLD, COIN, OR CURRENCY, and allow interest at the rate of four per cent. per annum on daily balances, subject to check at sight.
Issue Certificates of Deposit, bearing *four per cent.* interest, payable on demand
Negotiate Loans
Execute promptly orders for the purchase and sale of Gold.
Buy and Sell Government and other Securities on commission.
Make collections on all parts of the United States and Canada.
HARVEY FISK. A. S. HATCH.
We Buy and Sell Government Bonds, and receive the Accounts of Banks, Bankers, Corporations, and others, subject to check at sight, and allow interest on daily balances.
FISK & HATCH,
No. 5 Nassau Street, New York.

EXPOSITION UNIVERSELLE.
PARIS, 1867.
WHEELER & WILSON MANUFACTURING CO. N. Y., Awarded, over Eighty-two Competitors THE HIGHEST PREMIUM.
A GOLD MEDAL,
for the perfection of Sewing Machines and Button-hole Machines. The only Gold Medal for this branch of manufacture.
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CHILDREN TEETHING
Mrs. Winslow's
SOOTHING SYRUP,
FOR CHILDREN TEETHING,
greatly facilitates the process of teething, by softening the gums, reducing all inflammation; will allay ALL PAIN and spasmodic action, and is
SURE TO REGULATE THE BOWELS.
Depend upon it, mothers, it will give rest to yourselves and
Relief and Health to Your Infants.
We have put up and sold this article nearly thirty years, and CAN SAY IN CONFIDENCE AND TRUTH of it what we have never been able to say of any other medicine: NEVER HAS IT FAILED IN A SINGLE INSTANCE TO EFFECT A CURE, when timely used. Never did we know an instance of dissatisfaction by any one who used it. On the contrary, all are delighted with its operations, and speak in terms of commendation of its magical effects and medical virtues. We speak in this matter "WHAT WE DO KNOW," after years

The Independent.

IN THE DESERT.

LORD, it is in a desert land
That Thou dost bid my soul await
The tender guidance of Thy hand.
The weary hour is long and late.

Hast Thou forgotten me, my Lord?
So long I stay, so vain my toil,
I pine for one sweet, cheering word
To bring forth fruit from this dry soil.

No living waters round me rise,
No mighty rock affords me shade;
The scorching fervor of Thy skies
Consumes the garden I have made.

Thou bad'st me sow good seed for Thee,
Thou bad'st me water it with care;
I fain would strive, O help Thou me,
Else how can desert places bear?

Come, Lord, into my desert wild,
Enrich the soil, Thy grace renew;
Have mercy on Thy fainting child,
Oh, give me strength Thy will to do.

M. B.

SIR JAMES SIMPSON, M. D.

BY E. N. LAMONT.

SCOTLAND is but a small and rugged speck upon the map of Europe; the United States almost a continent. But between these two nations a bond of sympathy exists far greater than between the former and France in the far-away shadow of history, or between the United States and Russia at the present time. It is that sympathy which recognizes genius, and is ever ready to hold out to gifted poverty the treasures of wealth and the laurels of fame.

Sir James Simpson, one of the greatest Scotchmen who ever lived, has just passed away. His name and services in the cause of medical science will be known and appreciated not only in the land of his birth, but all over the civilized world, so long as science holds its place or the use of chloroform continues to deaden the surgeon's knife. There are lessons to be learned from the busy life just closed which may be studied with profit by men of every opinion and calling. Sir James Simpson was a poor boy and the son of an humble baker. To his great honor be it said, when his name was familiar in every college, when he was decorated by kings and queens, when empresses and princesses sought his door, when guineas rolled upon him as if by magic, he would stop his carriage every day in the most aristocratic of all cities, and sit down in the old shop and have his "crack" with the old folks, with the kindness and simplicity of a child. In the United States such a thing would only be a matter of course; but in countries where the rules of society are strict and cold—

"Cold as the rock on Torneo's hoary brow"—

such a thing as losing sight of poor relations is not uncommon. This man made himself. His indomitable industry and wonderful genius bore him to a foremost place among the obstetricians of the age. If he had a secret, it was this, that he never spent an idle hour. By the bedside of his patients, in the still watches of the night, when sleep relieved the fitful hours of pain, this man would pore over some learned work or write some treatise on the great secrets of medicine. Those who have seen upon the streets of Edinburgh the well-known and conspicuous figure of Professor Simpson could scarcely ever forget him. It was a face and a form of which you could never see the counterpart. Stout, thick-set, large head and face, shaggy hair and whiskers, a beautiful blue eye, in which humor and sagacity rarely blended, a mouth of thought, and that peculiar smile, the charm of which was known to thousands who shared his hospitable board, and only dreaded by the student who came before him prepared for "pencking." Although not a medical man, I heard him once deliver an address to the graduating class of Edinburgh University. It was clear, forcible, singularly religious, and above all things reverential to woman, as the noblest and the best of God's creatures. Simpson had studied women more, perhaps, than any living man; and his tribute, like that of Burns, and all true men of genius, was of priceless value. He knew their long-suffering, their patient endurance, their heroic courage. He admired their gentleness, their uncomplaining fortitude. He honored them, and he was right; for in no sphere of human life does woman rise superior to man more conspicuously than in the sick-room or beneath the surgeon's hand. Her endurance is greater than man's, and her courage truer and more noble. He rushes to death amidst the enthusiasm of admiring crowds. She looks it in the face beneath the unfeeling gaze of an operating theater.

Sir James Simpson died at a comparatively early age. He was taken away in the very midst of duty, for up to the last day of his life his busy mind was never idle. The works of this great man were such as were more particularly to be appreciated by the many thousands who sought his professional advice. Men who have made lasting names in the walks of medical literature have been oftener those whose labors were in the library than by the bedside. Professor Simpson, however, did both; and his name is associated with some of the most valuable works on obstetrics now extant.

That it was he who first made use of chloroform as an anæsthetic there can be but little doubt. He never claimed its discovery. Anæsthetics are as ancient as the history of medicine itself. The Greeks and Romans used them. Woa-thoo, a Chinese physician, used Indian hemp 230 years B. C. Sir Humphrey Davy, in modern times, was the first who suggested nitrous oxide as a destroyer of physical pain. The next step toward the great discovery was made by Dr. Morton, a dentist, in Boston, to whom is due the honor of having introduced æther to medical practice. But æther is not chloroform; and it was not until Mr. Waldi, of the Liverpool Apothecaries' Society, upon a suggestion made by Dr. Simpson, recommended chloric æther (a solution of chloroform in alcohol), that the Doctor decided upon testing its merits before the world. It was one night in Edinburgh that four physicians met to test the new narcotic. They tried it upon themselves. It succeeded; and on that night went forth to the world the greatest boon, since our Saviour came upon earth to save sinners, that ever fell to frail humanity. It was some time before "cannie Scotland," figuratively and really, could swallow chloroform. Ministers thundered at it from the pulpit; old women thought it "was'na lawful"; wiseacres did not think it right to go against the ways of the Almighty; and, like every great discovery from the days of Galileo to the present time, it was feared, doubted, scoffed at, and adopted. And now, in the city of Edinburgh alone, millions of doses of chloroform are annually made. Whoever may have thought of it, whoever may even have used it, the honor of having brought it forth and boldly placed it to the nostrils of suffering humanity is due to Dr. Simpson; and over James Simpson's grave today the regrets and the tears of hundreds of thousands of grateful beings should ascend in gratitude to God. Of his other scientific discoveries we are hardly able to speak with professional accuracy.

He was the first, we believe, who introduced acupressure, or the stopping of blood from a cut artery by thrusting metallic needles under the artery and compressing it against surrounding tissue. This valuable addition to surgery took the place of the old ligature. He was the originator of many discoveries in the diseases of women well known to professional men. Amidst the busy hours of an immense practice he had time to render himself an accomplished antiquarian and archæologist. During a severe illness he wrote "The Sculptured Stones of Scotland," "The Medical Officers of the Roman Army," "The Old Leper Hospitals," "Ancient Roman Medical Stamps," and many other interesting papers. Think of this, ye idle ones. This man, whose every moment was a guinea, whose advice was waited for and prayed for by the great and the wealthy, could find time to devote himself to elegant literature. At his hospitable and princely board might be found the great of all nations, from the titled noble to the poorest student. His information was so varied that he was at home upon all subjects, from the latest novel to the dissertations of Professor Huxley. He had time to devote himself to hospital reform, in which he accomplished a great work; and, amidst all this, he was a professing and practical Christian. His voice was often heard in prayer in public and in private. His Christian charity was great, and his unassuming piety won the admiration and the love of all. Think of this great man—this colossus of science—sitting quietly down upon a hillside in Geneva and composing a simple poem, with the fervor of a Heber. We quote one verse:

"On earth below there's naught but woe,
E'en mirth is gilded sadness;
But in Heaven above there's naught but love,
With all its raptured gladness.
There, till I come, waits me a home,
All heavenly dreams excelling,
In which, at last, when life is past,
I'll find a regal dwelling."

True genius is ever simple; and this man was a simple Christian.

He was a member of hosts of learned and scientific societies. He was president of the Scottish College of Physicians; professor of obstetrics in her university; chief of the Medico-Chirurgical Society. He was an associate of the French Academy of Medicine. In 1865 the French Academy of Science awarded him the "Montyon" prize of 2,000 francs for the introduction of chloroform. He was decorated by the King of Sweden. In June, 1866, Her Majesty, the Queen of England, made him a baronet. He is dead! and a mourning nation has followed him to the grave. Earthly coronets have given him honors; but a far higher honor awaited him—the grateful homage of the people, and that glorious reward in a brighter world, where he has gone to lay his talents at the footstool of his Maker.

We join our sympathy with Scotland. Like her, we bow the knee to intellectual majesty. With kings and princes we have no affinity; but here we have a brother. Across the wave we stretch the hand of cordial sympathy. We, too, owe an immortelle and a tear to James Simpson.

GNAT-STINGS.

BY MARGARET BOURNE.

THERE is a story told of a good old Quakeress who was moved by the spirit to speak upon a subject suggested to her mind by an incident she encountered on her way to meeting. By the roadside stood "that noble animal, the horse, a switchin' his tail-a." This fact, having been many times repeated and pondered, is at last explained by the statement that he was "switchin' his tail-a to drive off the flies." She then draws a parallel between the biting of flies and the annoyances of daily life; and makes her application concisely by urging her hearers to "remember that noble animal, the horse, a switchin' his tail-a, and go and do likewise."

If there is a class of worries fitly represented by the buzzing, impudent, persistent fly, there is also another which may come under the denomination of gnat-stings. Who of us does not recognize it at once? The cause trifling, apparently insignificant; the effect often stinging, exasperating, painful beyond reasonable explanation.

In different temperaments there is a diverse susceptibility to these worries; and those who are not touched wonder impatiently at the sensitiveness of those who feel them. Here is a loud call for mutual charity. On the one hand, there must be consideration for what seems to be a foolish because an uncomprehended wh im; while, on the other, it must be remembered that no real recognition can exist of that which is unfelt.

Of these worries the number is legion. Yet a few may be mentioned to make the case clearer. Some morning you oversleep. Perhaps it may not be your fault, either. You were very tired, and Nature claimed her meed of rest. You rise, startled at the lateness of the hour. You hasten every movement, hoping to outstrip the breakfast-bell. A button snaps off, and must be replaced; gnat-sting. Hair won't go up; gnat-sting. The bell rings while the dressing-sacque is still on. You hurry to pin the collar into the dress. Was ever starch so stiff before? One, two, three pins are bent double before the deed is done. Shrinking from the displeased look of the father (who wishes to have all the family punctual, and who never has to sew on his buttons or dress long hair; and who, though he indulged in ten minutes' more of sleep than you, waited five minutes for the bell), you enter the room. A grim good-morning greets you, with all the cheer taken out of it. There is only a bare conventionality held in its tone. Conversation is constrained. You feel unduly censured, and attempt a silent self-justification. The poison from these stings may destroy the happiness of your day.

Another gnat is the leaving-open-of-doors by people who never remember to shut them. What a sensation of discomfort an orderly person experiences upon entering a room where every door is stretched wide. Perhaps there is no intrinsic harm done by open doors; yet it gives an atmosphere of shiftlessness (that favorite aversion of New England), of comfortlessness, which makes it harder for one to be sweet-tempered under the annoyance than under some real mishap.

Another gnat is lack of consideration for others, yourself not necessarily included. The family is sitting together sewing and reading. Mary says to Kate: "Please hand me those scissors." The scissors are nearer Kate, yet not so near but that she must rise to reach them; thus disarranging her work, so that it requires several minutes to put it as it was before the interruption. In all probability, neither of the two will give the matter a second thought. The looker-on will receive the sting.

Loud calling from one room to another is a gnat. How many comfortable naps have been brought to a sudden close by this means. How often some perplexing passage in a book has been involved in inextricable confusion for the time; and as for accounts, one had better lay them aside at once during such an interruption, as otherwise the result will be unreliable in nine cases out of ten.

This confession admits lack of mental powers of concentration, of course; but many must plead guilty to the charge.

How gnats fly about some dining-rooms! The table seems to be quite surrounded at times. "My dear," says the husband, "this coffee is not clear; you had better speak to the cook about it." It is hardly necessary to give this piece of information to the wife, who has already made the discovery by pouring the displeasing cup. She had not spoken of it, thinking the mistake might escape detection, as it was not very serious. "Oh, I did not mean to find fault," the husband replies to her apology. "I only wanted to call your attention to it. Servants must be supervised, you know." Does she not know? Are there many points upon which she is better informed? It is right that a housekeeper should feel herself responsible for the various departments under her care; yet, with her best efforts, she cannot always secure perfect results. And, also, she cannot at all times give her best efforts to each of the manifold duties devolving upon her. When she fails, she knows it better than anyone else; and suffers for it, too.

Solecisms in table etiquette are also gnats. Why it should be such a serious offense to use a knife with fish, or to eat with a knife at all, is not easy to explain upon any other ground than that of a violation of the rules of cultivated society. This is not sufficient to some, who see right only in moral law, or wrong in its rejection. But there are those who find it just as hard to be at peace under a disregard of refined breeding as though sin were involved. It irritates and disturbs so much that, indirectly, a moral element is there.

Gnats come with those persons who cannot understand a joke until it has been carefully and minutely explained—a process which naturally robs a witticism of its spirit. The usual reward of this dull task is a stupid "humph," which says plainly: "I don't see anything funny in that." There are many sayings which pass around the family circle, brightening it into pleasantness, which will not bear a close dissection; yet they hold a mission of good. There is no more successful damper to the spirit which produces these than a consciousness that explanation will be required if the thought is uttered.

This class also holds the person who does not listen to a remark until its conclusion, when the onflow of conversation is checked by the inquiry: "What were you saying?" "Who said so?" etc., etc.

Among gnat-stings may be included many of the small perplexities which harrass us. It is very sad that we so often allow these petty worries to assume proportions which should only be accorded to sorrows. Life is too frequently made harder than it need be by a failure to discriminate between the two. Vexations will make themselves felt. That is of course. Indeed, are they not among the "all things" of which our Heavenly Father sees we "have need"?

As we said before, there is a difference among us in susceptibility to these stings. Gnats do not bite everybody. Even the mosquito is harmless to some people.

How we who feel the poison of these attacks are to meet them with sweetness of temper and gentleness of demeanor is a question we have doubtless asked ourselves again and again. The attempt to harden one's self is hopeless; and, also, we do not wish to accomplish that result. It is well to shut the eyes as much as possible where seeing would annoy; for too much endurance sometimes fosters sensitiveness, until it becomes morbid.

In all life a principle only is given, the application being left to our own consciences and judgment. The principle for those to act upon who suffer from worries similar to the ones mentioned here is plainly contained in the two precepts: "Be ye courteous" and "Forbearing one another in love."

BRIGHAMY IN UTAH.

BY REV. ALEXANDER CLARK.

IN its location, its history, its social economy, and in its religion there is no place on the face of the earth more interesting and peculiar than Salt Lake City, in Utah. Settled by a band of people whose faith and practice were so obnoxious as to compel their emigration from the States, this latter-day Jerusalem of the Mormons, in the midst of the mountains round about, has grown from a hamlet to a populous city, and the desert valley surrounding it has been made verdant and fruitful as an Eden. A wonderful work has been accomplished almost against the very face of the sun, which stands in honor of the genius that conceived and the hands that executed so much.

At sunset on a charming Saturday in June we arrived at the principal hotel, and registered for a Sunday among the "Saints." After supper, we strolled by moonlight along the sidewalks of the broad streets, under the foliage of overarching trees, and close beside the silvery-syllabled streams that, pure and clear from their snowy sources in the mountains, sing and dance by curb and crossing in crystal currents the whole year round and all the city through. These are the very waters of life to the people, irrigating the gardens and bathing the roots of shade-trees, fruit-trees, and vines with abundant moisture. Every lawful inhabitant has a claim to the waters, and, according to the calendar of distribution, turns the rippling current into his grounds; and, when his hour is done, shuts the water-gate at the entrance, and sends it on to his next neighbor. It flows as rain "upon the just and upon the unjust." Even in times of drought there is said to be no contention about the proportions of water received by day or by night; for it is a part of the Mormon religion to deal fairly in the fellowship. The secular works of the week are as holy as the sanctimonious words of the Sabbath. There is a good balance about this thing which critical orthodoxy might study with profit and emulate with grace.

To wander alone beside these white cottages, questioning, but unheard and unanswered; to listen to the music of the wind in the trees and the murmur of the water over the pebbles; and to inhale the fragrance of opening blossoms and full-ripe fruits where, but a quarter of a century ago, were the parching sands of a salt-sea desert, is enough to excite curious reflections in a stranger's mind. Has all this been a Providence, or is it the result of mere skill in the management and industry in the habits of the masses?

Artist nor poet could have a finer subject for contemplation than a view of Salt Lake City under the round moon of an early June. Far out on the hights of the clear blue sky, sharply drawn as if by a pencil's point, stand the white-topped mountains, touching with their snow the burning stars. On the hither slopes, darkened by shadows and fringed with straggling trees, the moonbeams paint many a fanciful picture; while, dotted here and there, still nearer and over the plain, are the dwellings of the poor, mere specks upon the canvas. Off to the west lie the sullen waters of the lake, shimmering in the night wind, and mirroring in weird outline the mountains beyond. Down in this broad, rock-rimmed valley nestles the city of the "Saints," seeming to cover within its somber shade and silence a thousand mysteries. The thoughts that play, the hopes that kindle, the fears that swell, the distresses that sigh but never speak, the trials borne but never relieved—who shall ever, this side the final judgment, be able to discover these?

On Sabbath morning we attended service in the Old Tabernacle, and listened to a discourse by a nephew of the veritable Joseph Smith and one of the apostles. He is above medium in hight, open-featured, light-haired, fair complexioned, tenor-voiced. He wore a linen duster that day. He was surrounded by a circle of church dignitaries of vastly various tastes, ages, faces, and habiliments. His discourse was in praise of his uncle, the Palmyra brass *founder*, more than in testimony of the truth. It was all Joseph and Brigham, and no Jesus. The speaker aimed at sarcasm toward the Christian churches, recounted the failures of the sects, magnified the faults of others, and closed by a high-kered panegyric on polygamy. "We do not *murder*, we *multiply* the innocents," he said; "for of such is the Kingdom of Heaven." That was pretty good. It had edge. Very likely it pricked some of the "Gentile" consciences scattered round in the congregation. "We welcome the children; the more the merrier," he continued. While enlarging upon this part of his subject with real, manly gusto, a child in arms away back in the audience began to squall most piteously, increasing its plaint to shrill screams, evidently to the discomfiture of the apostle, until to relieve him the mother withdrew with the crying babe, and the argument went on. We wondered whether that mother, the fractional wife of some apostolic bosom, really grieved at not being permitted to hear the enrapturing sermon through! She may have been Mrs. Smith No. 6 herself. And how the other five Mrs. Smiths would rush to help in quieting the little *successionist* to Smithship and apostlehood!

One of the apostles had three of these heavenly strangers born into his domestic kingdom within a month, and no two of them were twins! What a monopolizing pa-pa-cy, to be sure!

In the afternoon the services were held (according to the usual custom at that hour) in the New Tabernacle, a spacious, oval-shaped edifice, with about as much architectural beauty as a pumpkin half buried in the sand. This immense structure will seat twelve thousand worshipers, and is often filled. At the pulpit end of the building stands a great organ, forty-eight feet high and occupying a base of twenty-eight by thirty feet. It has fifty stops and about five thousand pipes. Its design is symmetrical and pleasing. It was built in Salt Lake City, at a cost of $80,000, by Mormon artisans, and from native wood obtained in the canyons. Its quality of tone is excellent, its power very great; and, when accompanied by a choir of half a hundred voices, the effect of the music is grand and thrilling indeed.

It was the communion service. At a long table before the pulpit, and on an elevation of several steps above the people, stood eight venerable-looking men, engaged in breaking the loaves of bread into small paricles for the communicants. A blessing was pronounced on the bread, the baskets passed to the pews, and all partook who chose to do so. Instead of wine, water was used, and passed in goblets in a similar manner. Some sipped reverently, some took a full swallow, and others seemed to drink as if to quench their thirst.

During the distribution of the emblems, George Q. Cannon, one of the apostles, read the seventeenth of John, and expounded the chapter in a most edifying manner. It was a discourse which would interest and instruct any congregation of thinking people—more devotional in spirit, and delivered in a more dignified way than that of the "nephew of his uncle," in the morning.

It was to us a Sabbath of strange sensations. To see such crowds of eager worshipers, such industry, genius, and enterprise; to stand in the midst of scenes so wild and associations so novel; to remember all the while that these people make a virtue of what is considered crime in every enlightened nation, that they make religion out of what is universally esteemed by common law as a penitentiary offense; and to hear them claim protection in the practice of such a belief under the Constitution of the United States—is it any wonder that our curiosity should have been aroused to the importance of this question of Brighamy in Utah?

SHIRK.

BY REV. PETER STRYKER, D. D.

SOME words grate harshly on the ear. This is one of them. But it is very suggestive, and therefore worthy of consideration. In the dictionaries, *shirk* and *shark* are supposed to be similar in their origin; but they are not identical in their ordinary use. The human shark, like his piscatorial namesake, is a savage, rapacious individual, who flies about with great velocity, seeking whom he may devour. He is a hungry, remorseless cheat. Not so the shirk. He is a lazy drone, whose great object is to escape all labor and responsibility; anxious to glide easily through life, satisfied to be a cipher, and regarding himself a very worthy citizen if he does society no positive and palpable harm.

There is the *social shirk*. He has the ability to converse well, and with a little effort on his part would prove quite an acquisition to any company. But he prefers the lounge. Arrayed in his slippers and gown, he is too inert to go forth to act the part of an entertainer, or even to be entertained. If any one pleases to join him in smoking a cigar, all very well; but he would no more think of leaving his snug retreat to seek friendship and prove himself friendly than a woodchuck would of emerging from his hole in cold weather.

Another variety of this numerous family is the *intellectual shirk*. This individual is more choice of his mind than his body. He would run his legs off for a trifle, but is terribly afraid of mental exertion; not that he fears the prostration of his mind—certainly he does not anticipate the ultimate destruction of his intellect by overtaxation. Probably he has never thought of such a serious result. But he is impressed with the truth revealed by the wise king that "much study is a weariness of the flesh"; and so well satisfied is he this is a fact that he is not disposed personally to test it. Why should he? There are others who love to pursue knowledge. Let them do it. As for himself, he can learn enough by observation and in ordinary intercourse with his fellows, and he will benefit the world in some other direction.

The *financial shirk* is a sharper character. Not unfrequently he is very social and somewhat intellectual. He certainly is a student, and the bent of his great mind is chiefly in one direction—how to save money. All the maxims of Dr. Franklin he has by heart, but makes his own application of them. "A penny saved is a penny gained" is his motto. But then he is not so noted for his frugality as for his adroitness. To come in church just after the collection has been taken; to give up his pew in summer time; to read his neighbor's paper; to pay a clerk or a domestic a little less wages than he earns; never to settle his bills unless he is compelled to—in these and numberless ways he proves himself to be more shrewd than honest, and acquires the not very enviable reputation of a trickster.

But the most noteworthy character in this family is the *religious shirk*. Whether he has any grace in his heart we will not undertake to determine. If he has, it is like a grain of mustard-seed—very small and undeveloped. He goes to church only once a day on the Sabbath, and not once if it rains. He has no time to conduct family prayers; and, we fear, is quite neglectful of his private devotions. He never goes to prayer-meeting, and takes no part in the Sabbath school. He shows no interest in any of the activities of the church, and contributes very sparingly and grudgingly to the support of religion at home or abroad. His song is, with one of old: "I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?"

And yet, strange to say, this individual is a member of the church, and concludes he is all right because he fancies he does no wrong. Just as if it is no wrong to let other people do his work; no wrong to force others to pay his quota into the Lord's treasury; no wrong to neglect duty; no wrong to disobey God; no wrong to neglect the Saviour, and refuse to follow him in deeds of love.

How mean the religious shirk must be in the eyes of God, who sees the heart! How the Omniscient One must despise him who professes to be good, and is so evil! We can hardly help branding such a person as a hypocrite. That God will judge and punish him, either in this life or that to come, cannot be doubted. But what should the church do with this shirker? This is a question for debate. Pastors and others who lead in holy work should have things around them reduced to as perfect a system as possible. Each new member should be pledged when he enters to be a worker. He should at once be initiated in Gospel labor. He should be advised what to do and how to do it, and kindly stimulated in the discharge of his Christian duties; and then, if he will shirk, what then? Why, if he persists in his inactivity, as many do, without any excuse, he should be admonished; and, if he remains incorrigible, we verily believe he should be suspended. To be idle in the Lord's vineyard is a sin. It should be treated as such. He who does nothing suspends himself; and it would be a consistent, and we doubt not a wholesome, measure for the church, through her spiritual officers, quietly to put such a shriveled soul on the shelf and let him dry.

Book Table.

PROFESSOR PORTER ON AMERICAN COLLEGES.*

OUR readers do not need to be told that the critical spirit of the present generation, having arraigned almost all other existing institutions, has not neglected to deal with those peculiar organizations for higher education in America known as colleges. "The American Colleges," says Professor Porter, "have of late been somewhat formally challenged by what is called the American Public to appear before its tribunal, and to give a satisfactory explanation and defense of their system of discipline and study, on penalty of being either condemned or 'suffering a default.'" That some of the criticism which has been so freely lavished upon our college system is superficial, hasty, misdirected, and purely destructive cannot be denied; but that all of it, or, indeed, the most of it, deserves this censure will scarcely be credited by those who remember that the most conspicuous critics and "reformers" of the American college have been such men as Nott, Wayland, Tappan, Fairchild, Elliott, and White. In the aggressive and sometimes passionate discussion of higher education which has gone forward in this country during the past forty years the entire plan of the American college has been most thoroughly overhauled. Perhaps every separate feature of it has been, in its turn, and many times over, arraigned at the bar, argued for and argued against, now acquitted, and now condemned. The principal points of criticism have been the system of commons in eating, the dormitory system, the class system, the enforcement of attendance, the registration of marks for each recitation, the system of recitations in contrast with that of lectures, the responsibility of the college for the religious belief and the morals of its students, but chiefly the great topic of controversy between the classical course on the one hand and the scientific course on the other. To this list we would append the two subjects of the higher education of women and the coeducation of the sexes—subjects which Professor Porter totally ignores in the present volume.

The renowned college of which our author is a very distinguished officer may be taken as the representative of that system of collegiate life, discipline, and study which is so strenuously attacked. More than ever, old Yale now stands forth in its glory as the champion of the elder system; and there is a peculiar fitness in the fact that from its halls steps forward the man who plants himself squarely in front of all the hosts of educational iconoclasts and reconstructionists, and cries "Hold!"

No one, we think, who faithfully reads this book can fail of getting the impression that, strong as are the considerations here presented in favor of the Yale system, still the strongest consideration of all is the author himself. The qualities of intellect and of manliness here shown; the breadth, vigor, and delicacy of thought; the fairness of tone toward opponents; the completeness and generosity with which rejected theories are stated; the wise thought, and the felicitous style—all suggest the argument that, if old Yale can turn out such men and such writers as Professor Porter, the Yale system cannot be a such a bad one, after all.

The purpose of this article, however, is not to express our assent to the principal conclusions of the book before us; but to give a fair description of the book, for the benefit of our readers. Accordingly, we proceed to say that whoever wants to find a full, powerful, and liberal defense of the conservative side of the great argument between the colleges, and to encounter the best word that has yet been spoken in favor of a prescribed curriculum that is exclusive neither of classical nor of scientific studies, in favor of education by textbooks rather than by lectures, in favor of compulsory attendance at recitations and religious services, in favor of dormitories and college classes, must get this book. Indeed, we can conscientiously recommend it to all who are interested in higher culture. It contains a mass of exact information and of judicious thought upon the whole matter of college and university education in this country and in Europe. The careful study of this book will tend to chastise and reform much of the inadequate knowledge and loose speech just now prevalent upon the subject.

Perhaps the most entertaining quality of the book is derived from those numerous passages in which the author, defending a system which has been sarcastically assailed, meets his opponents with weapons of their own choosing. His keenest strokes are reserved for the two youngest and most aggressive presidents in the country, Elliott and White; who must be among the "persons whom the author holds in high esteem, and with whom he is connected by friendly relations." Dr. Porter shows himself a master of the fine art of intellectual fence and thrust, and can teach Americans that sharp and severe things may be said without being unparliamentary or even impolite.

Concerning the style of Professor Porter we are bound to mention that there seems to be some inequality in it. With some of his chapters he appears to have taken great pains, and has left in them passages of very high merit. On the other hand, we noticed occasionally, especially toward the latter part of the book, some traces either of fatigue or haste.

Perhaps there is nothing finer in the book than the author's reply to this sentence of President White: "It is impossible to find a reason why a man should be made Bachelor of Arts for good studies in Cicero and Tacitus, and Thucydides and Sophocles, which does not equally prove that he ought to have the same distinction for good studies in Montesquieu and Corneille, and Goëthe and Schiller, and Danté and Shakespeare." The whole of Professor Porter's masterly reply we cannot give; but the following sentences may serve as a specimen: "Studies in the modern languages are not so good as studies in the ancient for the knowledge of man which they directly and indirectly impart. The man of the ancient world is a different being from the man of modern life. Stately, artificial, decided, clear in his opinions, positive and outspoken in his aims, objective in his life, positive and sharp in his diction, impetuous in his impulses, grand in his connection with the state, heroic in his virtues and almost in his vices, he stands forth in striking contrast with the man of modern times—the idolatrous Pagan against the spiritual Christian, the self-cultured against the self-sacrificing, the idolater of country and the state against the worshiper of the Father and Redeemer of man. He is always intellectual, impressive, and intelligible, because he is the perfection of the natural and earthly in its purest and noblest manifestations. The man of modern life is weakened and divided, it may be, by the strife of the natural with the spiritual, of passion with duty, of love with selfishness. And yet the classic humanity is not so strange that it repels or overawes us. It moves our common sympathies, while it enlarges our conceptions of the forms which humanity may assume. . . . It corrects our special defects of thought, of sentiment, and of action, by the clear rationalism, the simple emotion, the manly behavior which it always sets forth. . . . The student of modern literature is always conversant with men who think, feel, and act like himself. The student of ancient literature is confronted with a human life which in some most important particulars was unlike what he has experienced or even conjectured; and yet it is so positive, energetic, and consistent as to leave a strong and distinct impression upon the imagination."

We ought not to close this article without complimenting Mr. Chatfield upon the admirable style in which he has inaugurated his accession to the ranks of the book publishers.

—Hepworth Dixon is one of the most charming of travelers, because he is a master of the art of journalism or magazinism. He knows what is interesting. To select that which people will read with avidity; to leave out everything not readable; to arrange your materials always with reference to the effect—this is the art of periodical writing. This is the art of Hepworth Dixon. He does not give you any itinerary; he does not tell you of the bill of fare; he keeps as far away from all guide-book writing as he can. But he lays hold of every antique custom, every queer and abnormal superstition, every strange practice, and out of this material he weaves the web of a book as fascinating as a romance. Here we have *Free Russia*, (Harper & Brothers), which is brimful of every imaginable sort of out-of-the-way information, worked up in a manner sufficiently ingenious. If any country can afford a good field for such writing, it is the Empire of the Tsar. The overgrown ritualism of the Greek Church, which invests every act of life with some mystery of superstition; which has ceremonies incomprehensible and rites innumerable, for all places and all occasions; which sanctifies one part of every poor man's shanty with an altar—this Greek Church is not only grotesque enough itself to satisfy Mr. Dixon's most ardent longings, but it has given birth to uncountable forms of dissent, each more absurd and inexplicable than the superstitions of the official church itself. The "Champions of the Holy Spirit," for example, whose authoritative book is a burlesque account, written by a waggish opponent; the "Milk Drinkers," who are rationalistic Puritans; the "Flagellants," who flog the Devil out of each other, and who believe their peasant founder to have been God himself; the "Eunuchs," who are secretly organized and very rich, and who have always a living Christ and a virgin among them, and are waiting for the coming of Christ in a more perfect form. These last regard Peter the Third as their king and priest, and they believe him still alive. There are the "Little Christians," who worship a penny bun; the "Helpers," who are a sect consisting of two men; there are the "Non-payers of Rent"; and there are innumerable sects besides, to understand which the reader must go to Mr. Dixon's book. But, if he understands them, then he will do better than any one else has ever done. There are many other topics treated here besides religion; but, whatever the subject, the author never fails to present it from its most monstrous or eccentric—that is, its most interesting—side.

—Graduates of Amherst since 1845 are familiar with the traditionary fame of a pair of scholars, March and Henshaw, who carried off the honors in that year, and whose memory will long be handed down to successive classes. The salutatorian, Marshall Henshaw, LL.D., is now the able principal of Williston Seminary, East Hampton, and one of the leading classical teachers of the country. The valedictorian, Francis A. March, is professor of the English language and comparative philology in Lafayette College. Hitherto he had published nothing beyond review articles and some elementary books; but we now have from his pen one of the most valuable contributions to learning ever published in this country. The Harpers send us his *Comparative Grammar of the Anglo-Saxon Language*, a fine octavo volume of 250 pages, in which the latest results of European scholarship are laid under contribution to give us the best Anglo-Saxon grammar in any language. The great progress in Comparative Grammar since the time of Rask calls for such a volume as Professor March has given us, and it is an honor to American scholarship that it has come from this side of the Atlantic. There are not a few amateur scholars of Anglo-Saxon in this country; and, just as Sanscrit replaces Latin and Greek in the universities and colleges of India, so would Anglo-Saxon in England and America as our ancestral language, if it only contained a valuable literature. To this study Professor March has given an impetus.

—Nobody expects Miss Thackeray to write a new "Vanity Fair"; but *The Writings of Anne Isabella Thackeray* (Harper & Brothers) would fully establish her claim to no mean position of her own in English literature, if that were not already conceded. She has a quiet way of putting things, which is infinitely charming; and a warm, hearty, human sympathy, an all-embracing love for her fellow-beings, with all their sins upon them, which is irresistibly contagious, and which makes her an effective preacher of that Gospel whose first and second principles are the love of God and the love of our fellows. Who can read "Little Scholars" without loving every one of the little rascals? They are not saintly children that Miss Thackeray draws, nor even pretty children, nor well-dressed children, all of them. But they are what is far better—they are human children; and so Miss Thackeray loves them, and compels her readers to love them too, and thus helps to make Christians of us. So it is throughout her works; and, while we cannot assign her a place in the highest rank of our writers of prose fiction, we cheerfully give her a warm, snug corner in our hearts, as one of our best friends, as a woman whom we love because we cannot help it.

—We have a great, bulky, useless volume, containing a report of the *Debate Between Clark Braden* (" in behalf of the Church of Christ") *and G. W. Hughey* (" in behalf of the Methodist Episcopal Church"). The man who represents, modestly, "the Church of Christ" writes a preface in which he puffs all who have helped him in publishing the work. His puffs are in indifferent English, though he is a college president. We do not believe that such a debate ever yet did any good. We have no patience with pugnacious Christians, even though they do belong to "the Church of Christ"; and we are sorry to see so much good paper wasted in printing what it was a great waste of time to say.

—One of the purest, gentlest, sweetest, and greatest of American preachers was Bishop Edward Thomson, of the Methodist Church. We have before us now two volumes, entitled *Our Oriental Missions*. Written to give an account of his observations of Methodist labor in the Orient, they are, like everything from his pen, entirely fascinating. India, China, and Bulgaria are here seen through the eyes of a man of high culture and broad sympathies. But not the least delightful parts of the book are those chapters in which Bishop Thomson, ceasing to describe merely, comes before us as a thinker—chapters in which we recognize some of the inspired sermons we have heard from lips now silent. While the book is confessedly a denominational one, and seeks no higher aim than to awaken the Methodist Church to something like adequate liberality toward its missions, yet the general subject of missionary effort is nowhere treated in a spirit more catholic and philosophical than here. (Cincinnati: Hitchcock & Walden.)

—Like an oasis in a desert, like a draught from a cool spring to a thirsty traveler is *Summer Drift-wood for the Winter Fire*, by Rose Porter. We are so tired of mere sentimentalism without thought or genuine feeling; we are so weary of platitudes and cant, and there seems to be so little hope of any intermission of the stream of platitudes and cant in religious literature, that this sweet thoughtful, trustful, human book is a delight. Religious writers are so fond of the dry and dusty road, the very ruts in which seem holy to them, that we are glad for once to travel a fresh green path with Miss Porter, and to know that religious thought and feeling is not of necessity in antagonism with originality and literary art. (Randolph, New York.)

—*The Modern Job* is a poem by Henry Peterson, (H. Peterson & Co., Philadelphia), the purpose of which is to refute certain hard methods of theological thought. It is a poem of great smoothness of versification, of very considerable intelligence and purity of thought; altogether an extraordinary work, considering that it comes from an obscure source.

—*The Lady of the Ice* (Appleton) is a broadly farcical novel, by James De Mille, the author of "The Dodge Club." But this last book—funny enough, to be sure—does not seem to us equal to those that went before. A broad laugh is good enough once in a while; but to try to keep it up through several volumes is apt to prove tiresome.

—*The Virginia Tourist*, by Edward A. Pollard, (Lippincott), is a satisfactory guide-book to the Virginia watering places, disfigured now and then by capital specimens of "highfalutin," but on the whole an indispensable book to the traveler who would enjoy the scenery of the Old Dominion.

—A curious chart is Bacon's *Chronological and Geographical Guide to the Bible*. It contains three maps, three genealogical trees, and chronological facts and dates all around the margin. It is a rather ugly but possibly useful thing to those who have no books.

—Lee & Shepard publish in a style that can hardly be made profitable *Alaska and its Resources*, by W. H. Dall. This is a complete account of our walrus-fields by one of Kennicott's party. It is a beautifully illustrated and well-gotten-up stout octavo.

—*The Handy-Book of Husbandry* is by Geo. E. Waring, of Ogden Farm, Newport, R. I., and is in all respects the finest work on agriculture that has come to our table. It is an octavo of six hundred pages, illustrated, and is sold only by agents. (New York, E. B. Treat & Co.)

—We have received from S. R. Wells & Co. *Protection to Native Industry*, by Sir Edward Sullivan, Bart. (London, Edward Stanford; Chicago, Bureau Printing Company.) It is an English plea for protection, and will prove interesting to the students of the question in this country.

—*Maternity*, by T. S. Verdi, M. D., (J. B. Ford & Co., New York), is a popular treatise for wives and mothers on all subjects relating to the bearing and rearing of children. The portion relating to materia medica is chiefly homœopathic.

—*The Mammoth Cave*, by W. Stump Forwood, M. D., is quite a complete collection of the most interesting facts about the Cave, a full description of the Cave itself, and a guide-book to those desiring to visit it. (Philadelphia: Lippincott.)

—Of Harper's Library of Select Novels we have two new volumes in paper: *Gwendoline's Harvest*, by the author of "Carlyon's Year"; and *Kilmeny*, by William Black.

—*Rambles in Cuba* (New York: Carleton) is evidently by the publisher himself, and is a breezy account of travels through the island, possessing a peculiar interest at the present time.

—*Jealousy or Teverino* is another of Peterson's edition of George Sand's works; and this is in much better type than the previous volumes of this edition. It

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dogs and horses, some men pictures, some men landscape gardens and fancy greenhouses, and others fancy farms, as a means of agreeably spending their money and occupying their leisure. A farm may be a rich man's plaything. He does not live from his ground. His ground lives from him."

SHIPPING VEGETABLES TO MARKET.

FARMERS often lose a little in the price of their produce, when consigned to commission men in the city, because it has not been properly assorted and packed. Here are a few directions by a commission house of this city which are very serviceable at this season:

Onions and potatoes should be fully matured before shipment; for, if they are not fully matured and packed dry, they will easily rot. Do not expose them long to the sun to dry; but as they become dry pack them, for the sun will burn them.

Tomatoes should be pulled just on the turn to ripen. If they are pulled too green, they will rot before they will ripen; and if pulled ripe, they will rot before they reach their destination.

Cucumbers, peas, and beans should be ripe; but not enough to be liable to turn yellow, they being salable only while having a green color.

Citron melons should be shipped green—nearly matured.

Watermelons should be ripe.

Onions, tomatoes, cucumbers, peas, and beans should be shipped in bushel crates.

Potatoes should be shipped in barrels, well ventilated. Bore at least three holes an inch in diameter in each stave, and several in the bottom. Cover with stout cloth covers and cooper the barrels tightly.

The yellow sweet potato is the only kind that is salable in the New York market. They are produced from the Jersey slip, which can be furnished to all who may want them. Cull the Irish and sweet potatoes well before shipment, and the culls can be shipped, marked "culls." They will bring half price. If shipped mixed in with large potatoes, they will injure the sale of them. Every one will find it advantageous to ship good quality stuff.

Watermelons and citron melons can be shipped in three-bushel crates, made the same as the bushel crate, but much stronger.

Always fill the crates well, packing the articles tightly, so they cannot shake about; and they will not rot as quick as they would if they could shake about.

THINNING FRUIT.

IN such a year of abundant bloom and fruit as this, we fear many will omit one of the most important points to preserve the health of their trees—viz., *thinning the fruit*. The tendency to over-bear is so great that, unless the tree is relieved of the heavy strain upon its energies, it receives an injury so great as to be unable to recover for several years thereafter. It is better to permit only a moderate crop to grow, and have something *every year*, rather than a heavy crop one year and none the next.

Now is the time, while your fruit—pears, apples, peaches, etc.—are about half formed, to go through and remove all inferior specimens, all stung, wormy, or diseased fruit, and wherever a cluster of two or three hang together thin off *all but one*. It may seem a sacrifice to remove so many fine specimens, and might appear to deprive the owner of many baskets of fruit; but the remaining fruit will now grow so much larger and fairer as to amply remunerate for all the difference. Thinning fruit has a double profit.

1st. It yields a greater profit in the increased size and weight of the fruit left on the tree.

2d. The larger and fairer the fruit the higher will be the price received.

3d. To all who grow fruit only for home use there is an intense satisfaction in having some large, fine specimens for keeping, or for dessert, which no amount of small fruit can give.

Suppose an orchardist has two fine pear trees, each estimated to bear 5 fine baskets of fruit. One of these he thins well; the other is untouched. At the time of gathering, the large and fair fruit from the thinned tree will bring $2.50 to $3.50 per basket; while the other will not yield but $1.50 to $2 per basket. The account stands thus:

1st tree, 4 baskets fine fruit, $10 to $14.
2d tree, 5 baskets medium fruit, $7.50 to $10.

As a rule, where two pears hang together in a cluster on a well-loaded tree, remove one of them; the one left to mature will increase in size and value fully enough to make up for the one removed, while more important than all other things is the fact that thinning saves the energies of the tree and permits it to mature every year a good healthy crop.

HOW TO MAKE POULTRY-RAISING PAY.

MR. WARREN LELAND, of the Metropolitan Hotel, N. Y., who owns a farm at Rye, N. Y., and is a very successful raiser of poultry, writes the Farmers' Club his experience in the care of fowls:

"I have found that for every hundred fowls you must give up at least an acre. But rough land is as good as any. Hens naturally love the bush, and I lop young trees, but leave a shred by which they live a year or more. These form hiding-places and retreats for them. In such places they prefer to lay. I have great success, and it depends on three or four rules, by observing which I believe a good living can be made by hens and turkeys. 1. I give my fowls great range. Eighteen acres belong to them exclusively. Then the broods have the range of another big lot, and the turkeys go half-a-mile or more from the house. The eighteen acres of poultry-yard is rough land, of little use for tillage. It has a pond in it, and many rocks, and bushes and weeds, and sandy places, and ash-heaps, and lime and bones, and grass, and a place which I plow up to give them worms. 2. When a hen has set, I take her box, throw out the straw and earth, let it be out in the sun and rain a few days, and give it a good coat of whitewash on both sides. In winter, when it is very cold, I have an old stove in their house, and keep the warmth above freezing. There is also an open fire-place, where I build a fire in cool, wet days. They dry themselves, and when the fire goes out there is a bed of ashes for them to wallow in. Summer and winter, my hens have all the lime, ashes, and sand they want. 3. Another reason why I have such luck is because my poultry-yards receive all the scraps from the Metropolitan Hotel. Egg-making is no easy work, and hens will not do much of it without high feed. They need just what a man who works requires—wheat bread and meat. Even when wheat costs $2, I believe in feeding it to hens. As to breeds, I prefer the Brahmas, light and dark. I change roosters every spring, and a man on the farm has no other duty than to take care of my poultry. I frequently turn off 3,000 spring chickens in a single season."

GREEN FODDER FOR COWS.

JUDGE FRENCH, referring to the remark of some farmer that "corn fodder is the meanest thing that can be offered to milch cows," adds a few notes from his own experience, proving exactly the reverse. In Concord we furnish about 2,000 gallons of milk a day for Boston, of quality equal to the best; and farmers, almost without exception, rely upon green corn for their cows in August and September. My next neighbor says he could not keep half his number without it. I kept 8 cows in the yard nearly a month last year, in August and September, and fed them almost wholly on green corn fodder, giving them a little dry hay and no grain; and they gave more milk than when at pasture, and made excellent butter. We reckon sweet corn best; but usually sow the Southern corn, because the seed of the sweet corn is too expensive. I have nearly two acres sown this year, part of which I hope to dry and save for winter use. If there is anything settled in my neighborhood, it is that corn fodder is valuable for milch cows. My own experience of 20 years corresponds with the general opinion.

ASHES FOR CORN.

CHARLES CARLISLE, of Woodstock, Vt., writes the Farmers' Club that he put a shovelful of rotten manure and a handful of wood-ashes in the hills of corn with satisfactory results. Last year he left fifty hills without ashes, and harvested from them eighteen pounds of dry corn; from fifty hills where he put ashes and manure in the hill he harvested 28 pounds. If we call 4,000 hills to the acre and 56 pounds the bushel, we would get nearly 39 bushels to the acre where ashes and manure were used in the hill, and 25 bushels where manure only was used; leaving fourteen bushels of corn in favor of the mix, and to pay for using about the same number of bushels of ashes.

HANGING BASKETS.

A LADY writes the *Rural New Yorker*: "A very pretty hanging basket is made by taking spruce cones—mine are about seven inches in length—and, piercing holes about an inch from each end, string them on wire. Place eight for the lower row, draw closely, and fasten. Then, when stringing the upper part of these, insert a cone between each two for an upper row, and finish off with another wire at the top. They look very well when only one row of cones is used. The cones are easily pierced with a small gimlet."

AGRICULTURAL NOTES.

MARK TWAIN has succeeded in editing the agricultural department of a monthly magazine to the infinite satisfaction of farmers and those who love farming. Here is his "latest effort":

"Turnips should never be pulled—it injures them. It is much better to send a boy up and let him shake the tree.

"The guano is a fine bird, but great care is necessary in rearing it. It should not be imported earlier than June nor later than September. In the winter it should be kept in a warm place, where it can hatch out its young.

"It is evident that we are to have a backward season for grain. Therefore, it will be well for the farmer to begin setting out his corn-stalks and planting his buckwheat cakes in July instead of August.

"Concerning the pumpkin: This berry is a favorite with the natives of the interior of England, who prefer it to the gooseberry for the making of fruit cakes, and who likewise give it the preference over the raspberry for feeding cows, as being more filling and fully as satisfying. The pumpkin is the only esculent of the orange family that will thrive in the north, except the gourd and one or two varieties of the squash. But the custom of planting it in the front yard with the shrubbery is fast going out of vogue, for it is now generally conceded that the pumpkin as a shade tree is a failure."

A GOOD deacon, who was naturally a high-tempered man, had been used to beat his oxen over the head, as all his neighbors did. It was observed that when he became a Christian his cattle were remarkably docile. A friend inquired into the secret. "Why," said the deacon, "formerly, when my oxen were a little contrary, I flew into a passion and beat them unmercifully. This made the matter worse. Now, when they do not behave well, I go behind the load, sit down, and sing Old Hundred. I don't know how it is; but the psalm tune has a surprising effect upon my oxen."

THE *American Farmer*, Rochester, in speaking of the profits of butter-making, mentions a farm in Western New York, of one hundred and seventy-two acres, from which is annually sold butter to the amount of over $2,000. There are thirty cows kept on the farm, and the milk is churned by dog-power. Besides this, the farm has produced the present year 1,150 bushels of wheat, 1,000 bushels of sound corn, besides a large crop of hay, five acres of sweet corn sown in drills for fodder, potatoes, oats, etc.

THE *Prairie Farmer* recommends sowing an acre or two of land to peas as food for hogs late in summer, and before the corn crop matures. When the peas are large enough to eat, turn in the hogs and let them do the harvesting at their leisure. Besides supplying food for the hogs, the soil will be in excellent tilth for the reception of the seed of winter wheat.

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Neither Directors or Officers are allowed commission on business or loans, and none have acquired wealth in the Company's crvice.
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ATLANTIC
MUTUAL INSURANCE COMPANY.
OFFICE OF THE ATLANTIC MUTUAL INSURANCE CO., NEW YORK, January 20th, 1870.
The Trustees, in conformity to the Charter of the Company, submit the following Statement of its affairs on the 31st December, 1869.
Premiums received on Marine Risks, from 1st January, 1869, to 31st Dec., 1869.....$6,090,637 92
Premiums on Policies not marked off 1st January, 1869.....3,338,601 23
Total amount of Marine Premiums.....$9,429,239 05
No Policies have been issued upon Life Risks, nor upon Fire Risks disconnected with Marine Risks.
Premiums marked off from 1st January, 1869, to 31st December, 1869.....$6,479,915 41
Losses paid during the same period.....$2,302,245 46
Returns of Premiums and Expenses.....$1,237,630 49
The Company has the following Assets, viz.:
United States and State of New York Stock, City, Bank, and other Stocks.....$7,891,200 00
Loans, and secured by Stocks, and otherwise.....3,148,600 00
Real Estate and Bonds and Mortgages.....910,000 00
Interest, and sundry notes and claims due the Company, estimated at.....207,568 81
Premium Notes and Bills Receivable.....2,313,432 60
Cash in Bank.....823,707 03
Total Amount of Assets.....$14,669,508 94
Six per cent. interest on the outstanding certificates of profits will be paid to the holders thereof, or their legal representatives, on and after Tuesday the First of February next.
The outstanding certificates of the issue of 1865 will be redeemed and paid to the holders thereof, or their legal representatives, on and after Tuesday, the First of February next, from which date all interest thereon will cease. The certificates to be produced at the time of payment, and canceled. Upon certificates which were issued (in red scrip) for gold premiums such payment of interest and redemption will be in gold.
A dividend of Forty per cent. is declared on the net earned premiums of the Company for the year ending the 31st December, 1869, for which certificates will be issued on and after Tuesday, the Fifth of April next.
By order of the Board.
J. H. CHAPMAN, Secretary.
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Price 50 cents. Sent by mail, postpaid, on receipt of 80 cents, or four packages for two dollars. Beware of counterfeits and worthless imitations. See that my private Stamp, which is a positive guarantee of genuineness, is upon the outside wrapper. Remember that this private Stamp, issued by the United States Government expressly for stamping my medicines, has my portrait, name, and address, and the words "U. S. Certificate of Competition" curved upon it, and need not be mistaken. Can be procured by travelers and others, representing themselves as Dr. Sage; I am the only man now living that has the knowledge and right to manufacture the genuine Dr. Sage's Catarrh Remedy, and I never travel to sell this medicine.
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This is an East and West Road, 205 miles in length, running from Indianapolis, Ind., to Pekin, Ill., through many large cities and thriving towns, as well as the richest Agricultural, Manufacturing, and Coal-Mining districts in Indiana and Illinois.

The Road has 36 Depots, located in towns that contain in the aggregate a population of 100,000, thus averaging over 900 inhabitants to every square mile within a radius of a half mile of the track on the whole line, which, with the thickly-populated and rich country adjacent, with a population of over 600,000 within 25 miles of this line, will furnish local traffic of no less than 400 to make it a first-class paying road. While, with its numerous and valuable connections, the business will be such as to make it one of the best and most profitable roads in the country.

The whole line is completed except thirty-five miles of the division in Indiana, which is nearly all graded and under contract to be finished in June next; hence 170 miles of the road is now in full operation, and equipped with new first-class rolling stock, consisting of 22 locomotives, 22 passenger coaches, 17 baggage and express cars, and 750 box, stock, and coal cars.

THESE BONDS ARE SECURED BY A FIRST MORTGAGE ON THE RAILWAY, ITS ROLLING STOCK, DEPOTS, WAREHOUSES, MACHINE SHOPS, LANDS, AND THE ENTIRE PROPERTY OF THE COMPANY.

By reference to any map, it is easily seen that this is a Grand Central Trunk Road, through one of the wealthiest and most prosperous regions in the United States, connecting direct with all the principal lines on the East, leading to Boston, New York, Philadelphia, and Baltimore on the Atlantic; and on the West with Quincy, Keokuk, Peoria, Burlington, Rock Island, Davenport, Omaha, and the Pacific. Thus, on the whole, forming the grandest and most favorable connections for through business of any road in America.

And, while this road has such true and valuable connections for through trade, it is entirely independent of same. The local business is certainly more than enough to sustain the road. Its geographical position is enough, located as it is amid all that is requisite to require it as a real necessity—and substantiate all that is said in its favor—which is fully demobstrated by its present builders. The monthly earnings now amount to more than double the interest on its bonds, and it is safe to estimate same at least four times as much immediately on the completion of the road, and with a progressive future equal to any road in this country.

These Bonds may be registered in the name of the owner, if desired, free of expense, and are convertible into Stock of the Company at par, at any time, at the option of the holder. Hence the importance of such option greatly increases their value, as the Stock cannot be increased only by exchanging for a like amount of Bonds.

A prominent and important feature of the Company is the fact that its capital is limited to $5,000,000 Stock and $5,000,000 Bonds, on which there can be no change, except by the conversion of the Bonds into Stock; and then the total capital will always remain the same. $2,000,000 of these Bonds are set aside, in trust, with the Farmers' Loan and Trust Company of New York City, to redeem and cancel the Bonds of the Danville, Urbana, Bloomington, and Pekin Railroad Company, now merged into the Indianapolis, Bloomington, and Western Railway. Of the remaining $3,000,000, over $1,350,000 have been sold here and in Europe.

Having carefully examined this road, from time to time, during its construction, the substantial manner in which it is built, with its complete equipments, also being familiar with the wealth and resources of the Country along the line, the worth and responsibility of the Company, its efficient management and present earnings, we do not hesitate to recommend the Bonds as a first-class security to all seeking investment, and to which there can be no question. We are authorized to offer them at 90 and accrued interest in currency. At this low price, without doubt, the loan will be quickly marketed. The certainty that the Government will soon fund the 5-20s into a 4 to 5 per cent. Bond makes it desirable for holders to look for some better paying investment. Thus, by exchanging 5-20s for Indianapolis, Bloomington, and Western Railway Bonds, the present premium will be saved, making a difference of 20 to 25 per cent. on the capital, and better rates of interest.

Bonds delivered at all points free of express charges. All marketable securities received in exchange at best rates.

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THE WATCHES MADE BY THE NEW YORK WATCH CO. ARE THE BEST & CHEAPEST.
ASK TO SEE THEM. Factory, Springfield, Mass.

Financial & Commercial.

TAXING THE INTEREST OF U. S. BONDS.

A CORRESPONDENT writes to us in the following words:

"*Sir*:—In the issue of THE INDEPENDENT of June 23d, the article entitled 'Taxing Government Bonds' has become the subject of much comment and debate. We hold that the Government cannot, without breach of faith, tax as income the interest accruing from U. S. bonds, although it is so printed in the blanks distributed by the assessors of internal revenue. Are our conclusions correct?"

In the article referred to we took the ground that Government bonds, including principal and interest, are free of all taxation by any state authority; and that, too, whether this fact is expressly stated or not in the law authorizing their issue. The Supreme Court has so decided; and this settles the question.

As to the taxation of these bonds by the Government itself—a point not yet decided by the Supreme Court—we hold that the Government, as a debtor bound by its own stipulation to pay both principal and interest in full, has no moral right to impose any such tax. As we said in the article referred to, "in respect to these bonds the Government is a debtor, and is bound by the same rules of honor and truthfulness that are applicable to all debtors. Having made a contract with its creditor for the payment of money at a given rate of interest, it has no moral right so to exercise its legal powers as to change the terms of this contract in respect to either principal or interest." This is still our opinion.

When, however, the Government has fulfilled its contract by the payment of principal or interest, and the same has become capital in the hands of the citizen, then we see no reason for any exemption from taxation in favor of this *particular* capital that would not be equally applicable to any other capital. Whether it was originally paid by the Government as *interest*, or derived from the profits of trade, or from state or corporate bonds, does not alter its character, or make any difference in its just liability to an income tax. The Government has done all that it agreed to do when it honestly pays its debts. Having done this, it is not bound by any law of contract, express or implied, in levying an income tax, to make any discrimination as to the *sources* of this income. We are thoroughly opposed to an income tax in the time of peace; yet, if we have such a tax, we see no reason why income derived as "interest accruing from United States bonds" should not be subject to it, like income arising from any other source. We, therefore, think our correspondent wrong in his conclusion upon this point. We do not see the "breach of faith" of which he speaks.

If it be said that it makes no difference whether the Government withholds a part of the interest, or, having paid this interest, then taxes it as income just as it does all other incomes; we answer that it does make a great difference in the *principle* involved and in the relations of the act. In the one case it breaks its faith as a *debtor*; and in the other it does not. In the one case it would be guilty of injustice to the foreign holder of its bonds; and in the other it would be simply taxing its own citizens, as it has an unquestionable right to do. In the one case it is a repudiating debtor, and in the other it is exercising its lawful powers. The two cases are plainly not parallel.

"STATE AID IN MICHIGAN."

IN our issue of the 23d of June we referred to the recent decision of the Supreme Court of Michigan, pronouncing the law of 1869 unconstitutional which authorized townships, cities, and villages to issue municipal bonds to aid in the construction of railroads. We referred to the fact that such bonds had already been issued to a considerable amount, and also that Governor Baldwin had called a special session of the legislature to take measures for submitting an amendment to the constitution to the people, so as to give legal validity to these bonds, now rendered worthless by the decision of the supreme court. We further gave it as our opinion that the people of Michigan ought to adopt such an amendment.

The *World* of this city, in a recent article entitled "State Aid in Michigan," says: "It is sincerely to be hoped that the people of MICHIGAN will overwhelmingly defeat any such proposition." We sincerely hope that they will not take the advice of the *World*. The question involved is one of honor and good faith, and not the technicalities of law. The people of the state, acting through their legislature, did authorize the issue of these bonds by local municipalities. Proceeding upon the legal presumption that the law was constitutional, these municipalities issued their bonds in the manner and for the purposes recited in the law. These bonds were purchased in good faith, and are now in the hands of private holders. Now, whatever may be the policy of the state in respect to *future* issues of a similar kind, we hold that the people of Michigan cannot invalidate these bonds, or refuse to make them valid, to the damage of the bondholders, without a breach of honor. They ought not, through any mistake committed by the legislature as to its constitutional powers, to exempt these municipalities from obligations already incurred, and thus throw the loss upon the innocent bondholders. Both the municipalities and the bondholders entered upon the transaction between them in good faith, and with the *prima facie* presumptions of law binding the one and securing the other. Honor requires that this faith should be kept, and the stipulations of the contract fulfilled according to the understanding of the parties at the time. As we said in a previous article, "any other course would be an act of repudiation under the technicalities of law, and make the whole State of Michigan virtually a party to it." Governor Baldwin is right in the view which he takes of the question; and we hope that the people will confirm it.

The suggestion of the *World* that the bondholders, "on the plea of a failure of consideration," may seek their relief from the railroad companies in whose favor these bonds were issued does not meet the case. The bonds carry upon their face the guaranty of the municipalities. This is one and it may be the chief element of their market value. Now, to turn over the bondholders to the railway companies, that may be unable to pay the bonds, not only changes the terms of the original contract, but is at best simply a legal dodge. The rights of the bondholders, as founded on the laws of justice, should be kept intact; and this can be done only, as Governor Baldwin correctly says, by enabling "the several municipalities whose bonds have been thus issued to recognize their obligations and provide for their payment," and thus "keep their honor and credit inviolate." We think it best, especially in these days, when not a few seem smitten with the charms of repudiation, rigidly to adhere to "the obligation of contracts."

THE CURRENCY BILL.

THE Currency bill, as it has now passed both houses of Congress, and received the signature of the President, contains the following as its chief features: 1. A provision for the issuing of $54,000,000 of new national bank-notes in states and territories having less than their share. 2. A provision for the redistribution of $25,000,000 of the present national bank circulation, after the census of 1870, in the South and West, not now supplied with their proportionate share of this circulation. 3. A provision for the redemption and cancellation of $45,000,000 of three per cent. legal-tender certificates, which are required to be withdrawn and canceled at the end of each month in an amount equal to the issue of new bank-notes during the preceding month. 4. A provision for free banking on the basis of gold coin, without any restriction of its extent.

Such are the salient features of this bill, which is the result of a compromise between the two houses of Congress. It is a decided modification of the bill of Mr. Garfield as it passed the House of Representatives. That bill proposed to add $95,000,000 to the present amount of our national currency; and also to remove banks to the amount of $25,000,000 of currency from states which now have an undue proportion of circulation to those which have less, while providing for the redemption of $45,000,000 of the three per cent. certificates as the new currency is issued. The Senate declined to adopt this bill, and proposed a conference committee; and the result is the bill which has now become a law.

The provision for free banking on the gold basis to the extent of 80 per cent. of any of the gold-bearing stocks of the United States strikes us as alike harmless and profitless. There is no prospect of the organization of any such banks until after we have resumed specie payment; and, if they were organized, their notes, being the equivalent of gold, would not be likely to pass into general use as circulation. They would be a superior currency in the presence of an inferior one; and, although they might be employed to draw gold from the banks, they would not become a common medium of exchange among the people. We have always regarded this whole scheme of gold-notes, prior to the general resumption of specie payment, as having no practical value.

We think well of the provision which contemplates a more equitable distribution of our present bank circulation. This is simply just to those states which have less than their proportionate amount.

The redemption and cancellation of $45,000,000 of the three per cent. legal-tender certificates, as an offset to the issue of new bank-notes to the same amount, will gradually take away from the city banks these certificates as a part of their legal reserve, and necessitate the substitution therefor of legal-tender notes. This, however, will not work much if any practical inconvenience, since these banks usually hold a reserve considerably in excess of the requirements of the law, and by the slow withdrawal of certificates will have ample time to adjust themselves to the new state of things. It is desirable to get these certificates out of the way, and destroy them; and the present is perhaps a good time for commencing the work. The Government in redeeming them will pay greenbacks for them, and these will go into the banks, to be sent out again or retained according to their pleasure.

While we do not anticipate any serious harm from this compromise bill, we have no idea that it will work any notable wonders in solving the currency problems which are before the people. The country could get along very well without it, and it probably can do so with it. In the end, our banking system must be so modified as to require every bank to redeem its own notes at its own counter, and provide for its expansion into a free system, and also the retirement of greenbacks by the substitution of bank-notes in their place. These are the great points to be attained either before or after the resumption of specie payment. Bills that do not reach these points may be temporary expedients, and possibly useful, for the time being; yet they are not sufficiently radical to go to the bottom of the currency problem.

"COST OF LABOR AND SUBSISTENCE."

A VERY valuable document, bearing the above title, and containing seventy-five pages, has been prepared by MR. EDWARD YOUNG, Chief of the Bureau of Statistics. It was originally intended to accompany the report of the Special Commissioner of the Revenue, which was presented to Congress last December. The materials were mainly gathered through the assistant assessors of internal revenue in the several collection districts of the United States.

A series of carefully-prepared tables exhibits "the comparative and average weekly wages paid in the several states and sections for factory labor in the years 1867 and 1869, and for ordinary mechanical and agricultural or farm labor in the years 1861 and 1869; the cost of provisions, groceries, dry goods, and house-rent in the various manufacturing districts of the country in the years 1867 and 1869; and the comparative cost of building materials and labor in the years 1861 and 1869." To this is added a table showing the average weekly expenditures of workmen's families in some of the manufacturing towns of the United States in 1869, and also another table exhibiting the average income and expenditures of similar families in Belgium.

MR. YOUNG confines himself simply to the presentation of facts and figures calculated to show the condition of the industrial classes in this country that work for wages, and also the rate of their compensation in different sections of the United States, as compared with the cost of living. We have looked over these tables with some care, and have been strongly impressed with their great value as a comprehensive and exceedingly minute exhibit of the whole subject to which they refer. They are worthy of being carefully studied by the statesman and the statistician. We know not where else one can find so much important information in respect to the cost of labor and living, presented in so condensed and reliable a shape. The labor question in this country is exciting great interest; and in respect to it there exists no little misapprehension among the laboring classes. We have had the general impression, which MR. YOUNG's tables have confirmed, that the average rate of wages paid for hired labor and the cost of living are among the American people not unduly proportionate to each other. We do not believe that capital, as a general fact, is the oppressor of labor; and hence we have seen no just occasion for organizations specially designed to resist the so-called encroachments of capital upon the rights of labor.

Thanking MR. YOUNG for sending us this document, we shall take occasion hereafter to allude to some of its tables more in detail.

GOLD AND SILVER OF THE UNITED STATES.

THE following table contains a statistical statement of the entire deposits of gold and silver at the Mint of the United States and its branches from 1792 to June 30th, 1869:

Source.	*Gold.*	*Silver.*	*Total.*
California.....	$625,971,541 85	$32,616 07	$626,003,957 92
Montana.....	21,098,101 84	59,311 98	21,057,313 82
Colorado.....	16,115,764 40	245,522 45	16,361,286 85
Idaho.....	14,626,679 63	255,093 81	14,911,741 84
North Carolina	9,511,511 91	41,971 22	9,553,483 23
Oregon.....	10,025,588 89	1,764 19	10,027,633 08
Nevada.....	251,514 84	4,277,172 13	4,529,086 97
Georgia.....	7,107,663 14	463 83	7,108,126 97
Virginia.....	1,694,699 40	———	1,694,699 40
South Carolina	1,862,832 12	———	1,862,832 12
Alabama.....	203,583 85	———	203,583 85
Arizona.....	396,941 64	38,197 83	434,149 47
New Mexico.....	229,294 96	4,822 88	234,247 84
Utah.....	89,187 02	———	89,187 02
Tennessee.....	81,803 33	———	81,803 33
Washington Territory..	61,269 49	———	61,269 49
Dakota.....	9,936 01	———	9,936 01
Nebraska.....	14,967 14	———	14,967 14
Vermont.....	5,629 75	———	5,629 75
Other sources	31,438,550 75	———	31,438,550 75
Parted from Silver.....	3,907,188 77	———	3,907,188 77
Parted from Gold.....	———	5,447,955 24	5,447,955 24
Lake Superior	———	235,560 88	235,560 88
Maryland.....	89 15	———	89 15
Kansas.....	846 36	468 00	1,314 36
Sitka.....	397 64	———	397 64
Fine Bars.....	593,180 33	———	593,180 33
Totals.....	$742,117,407 08	$11,231,521 36	$753,348,928 44

This table, which we take from the *Bankers' Magazine*, exhibits the gold and silver production of this country so far as it has passed into the United States Mint and its branches since 1792. The entire amount of gold for the whole period, with the exception of $118,146,065 23 came from the mines of California, since their discovery in 1848, making an average annual production from this source of $28,362,333 26 for the last twenty-two years. No account is taken of the gold which has been exported to other countries, without passing through the Mint of the United States. Were this added, the aggregate production would probably be not less than a billion of dollars.

The total deposits of gold and silver in the United States Mint and its branches for the year ending June 30th, 1869, were $33,253,703 25; of which $31,463,249 76, were in gold, and $1,790,453 49 were in silver. The total number of pieces coined for the same period was 36,666,668, valued at $34,881,938 20. Of this amount 1,181,302 were gold pieces, having the value of $21,828,357 50.

The deposits of gold at the Branch Mint at San Francisco for the five months ending May 31st, 1870, amounted to $7,946,559; those of silver for the same period were $180,076; making a total of $8,126,635. The coinage of gold and silver at this mint for the same period was $8,213,000. The total deposits of gold and silver at the Branch Mint at Carson, Nevada, (the first ever reported), for the four months ending April 30th, 1870, were $93,108; of which $72,814 were in gold and $20,293 in silver. The returns thus far received indicate that the mint deposits of gold and silver for the current year will be about the same as those of the previous year.

It would be wise in Congress so to modify its mint laws as to remit all charge for the coinage of gold and silver. This is the practice of England and France; and if it were so in this country a larger amount of bullion would be coined in the United States Mint.

THE GREAT NORTH PACIFIC RAILROAD.

AMONG the marvelous results in developing the material resources of our country those produced by the introduction of Railroads in the Great West are the most wonderful.

Thus they have become the great civilizing agents, extending the area of settlement, augmenting the sources of individual and national wealth, and giving a real value and worth to large portions of the public domain by rendering them accessible for development and use. The unparalleled growth of this section and the appreciation of values within the last two decades is unexampled in the history of the world, and is mainly attributed to her *system of constructed and constructing railroads*, though now practically only in its inception.

They help by inviting immigration, which develop the latent resources of the soil, thereby enhancing the value of the lands; so that government, by granting subsidies to these enterprises, is in most cases actually the gainer—made so by the fact that the land retained becomes of more value by the building of the road than the whole was worth before—and thus the wealth of each of such sections is more than doubled.

In other parts of the world railroads follow in the footsteps of civilization. Here the steam-engine is the pioneer, opening the way; and, in the case of the North Pacific, will open up a large extent of country between Lake Superior and Puget Sound not excelled in richness by any in the same latitudes in the known world for growing wheat and other cereals and raising stock. And we believe that when the Company's advantageous and comprehensive plans for disposing of the lands granted them by Congress are made known thousands and tens of thousands of our sturdy pioneers, with the hardy immigrants of Northern Europe, will flock hither, occupy and develop the rich section traversed by this road. In fact, we are assured that arrangements have *already* been made by the Company which will introduce at least 50,000 Scandinavians along the line of this road during the present year. Hence, we say that the construction of this Continental Railroad will greatly add to our country's available wealth; and that our government, in a financial point of view, will be the gainer in the increased value of her retained lands by granting this liberal subsidy to this Company, by whose enterprise so large a portion of the public domain is about to be occupied and developed, sufficiently so as to vindicate abundantly in the future the policy of making this grant.

We are informed that the Company have already contracted for the building of the first section (230 miles) of the road, from the Dalles of the St. Louis River to the Red River, to be completed within one year. They have also purchased a large quantity of iron, engines, and a complete equipment for this portion of the road.

The finances of the Company are in the most gratifying condition, so that payments on the contract will be promptly made; and their ultimate success financially will be abundantly assured when their bonded debt, represented by gold bonds bearing 7 3-10 per cent. interest, shall have been put upon the market, secured as it is by a first mortgage upon the completed road, with its equipments, telegraph lines, franchises, etc., including 60,000,000 acres of valuable lands.

That this loan will be readily taken for investment in this country we confidently predict; and the fact that Jay Cooke & Co., who negotiated so successfully such an unprecedented amount of Government Securities in Europe during our late war (virtually carrying our Government finances upon their own shoulders during the darkest days of that struggle), are the financial agents of this Company will readily inspire the confidence of European capitalists in the enterprise, and induce this loan to be promptly taken there.

The plan adopted by the Company for disposing of their lands to *bona-fide* settlers and others are so comprehensive and satisfactory as to insure success in this branch.

MONEY MARKET.

AT the close of last week there was a very quiet feeling in Wall Street, which the favorable character of the Bank Statement tended to strengthen, although there were some indications among the gold operators that the news from Europe would be likely to create a little excitement on Monday; for late on Saturday afternoon gold suddenly jumped up to 112¾, and on Monday the Gold Room broke out in a spasm of excitement, almost equal to the famous "black Friday" of last September. Before the regular business of the Gold Room began, gold sold in the street at 115⅛; but the highest recorded transactions were at 114⅝, from which the price fell off to 113, and closed at 113⅜. The effect of the war news was not so marked on the price of Government securities, was not equal to the advance in gold, and the prices of the speculative stocks did not respond with quite so much sensitiveness as might have been expected, the leading railroad shares falling off but about 1 per cent., while Tennessee New 6 per cent. State Bonds advanced 1½ per cent. The price of grain advanced 2 to 4 cts. a bushel, and flour advanced 10 to 20 cts. a barrel. But for the flurry caused by the threatened outbreak of a war between France and Prussia, there would undoubtedly have been an active market in stocks at the beginning of the week. As the affair stood, it was the prevalent feeling among the cool-headed and intelligent operators on the Stock Exchange that, even in the event of a general European war, the result would prove beneficial to this country, in a business point of view, since it would create a better market for our breadstuffs and render our Government bonds a safer security for the investment of capital. The first effect might be to send up the price of gold, and cause a decline in Europe of the price of all kinds of American securities.

Money has continued to work very easy, and call loans were freely made at 3 to 5 per cent. up to Monday, until the close of bank-hours, when there was a sudden stringency and rates were advanced to 5 and 6 per cent.

At the Government purchase of 5-20s on Monday to the amount of $2,375,000 for the sinking fund there were offerings to the extent of $6,570,300. The awards were made at rates varying from 109.38 to 109.90.

The Currency Bill having become a law, there is nothing more to apprehend on that subject. Although the financiers are not quite agreed as yet what the ultimate effect of the measure will be, and there is not much room to doubt the creation of more banks and adding $54,000,000 to the bank currency will more than compensate for the retirement of the $45,000,000 of three per cent. certificates which have been used as a bank reserve.

The Funding Bill is not regarded as of much consequence, and the adjournment of Congress will relieve the business public of all further apprehensions of any mischievous legislation touching the commercial interests of the country.

The weekly averages of the Associated Local and National Banks in the Clearing-house of New York for the week ending Saturday last, July 9th, compare as follows with the previous week and with the corresponding week last year, to which is added the specie and currency balances in the New York office of the United States Treasury at these dates respectively:

	July 9, '70.	*July 2, '70*	*July 2, '70*
Increase in loans.....			$1,286,984
Increase in specie.....			4,128,134
Decrease in other legal-tenders.....			5,466,284
Increase in deposits.....			642,040
Increase in circulation.....			29,902
National Capital.....	$73,914,507	$75,039,200	$62,622,200
Local Capital.....	17,250,305	11,979,148	11,973,148
Total.....	$88,167,812	$84,904,348	$74,094,348
Loans.....	360,491,542	277,795,427	256,496,561
Gold and gold notes..	39,266,913	35,791,451	31,611,730
Other legal-tenders..	45,012,726	53,345,709	58,812,254
Deposits.....	183,197,259	170,223,448	158,985,219
Circulation.....	44,262,11[illegible]	44,150,557	41,976,357
Specie & currency....	87,278,639	89,137,160	90,423,984

The change in prices of the leading railroad and miscellaneous stocks since last week are very trifling, and the general markets may be said to be in a very healthy condition for future operations. The hot weather has driven some of the leading operators out of town, and some have gone off to Europe on a summer vacation; but there are enough left in Broad Street to seize upon the first opportunity that presents for a new speculative movement.

WE are still offering a limited quantity of the BURLINGTON, CEDAR RAPIDS AND MINNESOTA RAILROAD COMPANY'S FIRST MORTGAGE SEVEN PER CENT. FIFTY YEAR SINKING FUND BONDS (Principal and Interest payable in GOLD) at 90 and accrued interest. THESE BONDS are free of Government tax, coupon and registered; and are convertible, at the option of the holder, into stock of the Company at PAR. The advanced condition of the road and the large earnings it shows warrant us in unhesitatingly recommending these Bonds to investors as in every respect an undoubted security.

HENRY CLEWS & CO.,
No. 32 Wall St, New York.

DRY GOODS.

THERE is absolutely no change of any kind in the dry goods market to notice since our last report. The last week was literally a holiday season, and everybody was out of town who could get off on any pretense whatever; the few who remained being sufficient to attend to all the sales, which were mainly made on orders. The retail trade of the city is exceptionally good for the season, and has now become so important as to have a direct influence upon current prices. To supply this trade gives a sufficient amount of business to the importers and domestic commission-houses to prevent that complete stagnation which used to prevail in midsummer.

The trade in woolen fabrics is extremely light, although there is a moderate demand for the more desirable styles and colors of cloths; but the transactions are small.

In domestic cottons there have been no changes established in prices; but there have been some clearing-out sales of prints to a leading jobbing house, which has led to a reduction of special makes, but not sufficient to affect the general market.

In unbleached shirtings and sheetings prices are steady, with very small transactions. The market is not overstocked with the standard makes; but, when the future of the market for the raw material becomes more settled, there will be a revision in the whole line of rates. There are some disturbing elements at present which render the price of cotton more uncertain than was the case a fortnight ago.

Bleached shirtings and sheetings have been in better demand, particularly the lower grades, and some considerable sales were made last week, which have reduced the stock in first hands; but there has been a very small demand for the better qualities. Prices are steady and no changes of moment are to be reported.

Printing cloths are very dull, the demand for speculative purposes is small, and prices are merely nominal, though they are low. 64 square standard quality are held at 6½ to 6⅝ cents, and extras at 6⅝ to 6¾ cents.

In prints there is a very small business doing; the summer demand for light colorings being over, and the manufacturers' agents not yet prepared to put their dark prints on the market. A few of the fall styles have been exhibited and are attractive, but there will not be much of a display made before the end of the present month.

Ginghams are not in demand and prices remain without change.

In all other departments of domestic cottons there is a quiet feeling, without sufficient demand to call for any modification of prices.

Woolens are dull generally and devoid of any interesting change. There is a fair demand for particular makes of cloths, principally from the clothing houses, and prices are well sustained, with a slight advance in some special styles.

Overcoatings are in general dull, and there is but little demand for black; but for fancy colors there is a moderately good demand.

Fancy cassimeres of good styles in medium and low grades are in better demand and meet with a readier sale to the clothiers than finer qualities of goods. Some of the jobbing houses are picking up their stocks now for the fall trade, and prices are steady.

Satinets of desirable grades are in moderate demand and prices are firm, but the general trade is dull.

In foreign goods there is no special movement; the sales are mostly for city trade, of light fabrics, adapted to the season. Staple goods are without change. Our importers have had a reasonably satisfactory season, and are making their arrangements for an extensive fall business with a good deal of confidence. The present warlike aspect of affairs in France and Germany is calculated to have a marked effect on the prices of fabrics from those countries, on which we depend for so large a supply of staple and fancy dress goods. But it will soon be determined whether there is to be a great European war or not; and until that can be determined the future of our dry goods market as far as foreign supply is concerned, must remain a subject of great uncertainty.

GENERAL MARKET REPORT.

(A Table of Quotations will be found in another column.)

BREADSTUFFS.—State and Western brands of Flour early in the week were dull and depressed. Under liberal receipts and unfavorable news from Europe prices declined; but within a few days there has been an active demand, and the decline fully recovered. The export inquiry has proved light, in part for the Continent, though chiefly for best Brands. State Extras have been better sustained than Western brands, and are comparatively scarce, the current prices of Wheat being relatively much above Flour; hence, holders have been very reluctant to sell. We have had a brisk demand for No. 2 and Superfine for the domestic and provincial trade. These have improved and close in demand. Choice Spring Wheat Extras have been in moderate demand, but they are not plenty, and prices have been very well supported; the unsatisfactory accounts from the Northwest of the growing crop of Spring Wheat inducing much firmness, and most holders have evinced very little desire to sell unless at extreme figures, as present indications do not promise more than two-thirds of an average crop, and many correspondents estimate it not above half that of last year. It should not be forgotten that farmers in that section have still a liberal supply of old Wheat, and this is true of the West generally. New Flour has not been very freely offered, and has been in limited demand at lower and irregular prices. We have had a more active demand for Unsound, chiefly for export. We have added somewhat to our stock, and find the assortment good for the season. Closing dull but steady. The Wheat market has been fairly active, but in prices we have had considerable variableness. Common qualities of Spring have been much depressed and difficult of sale. This is chiefly owing to the excessive supply, very few cargoes from Chicago arriving in good order; added to this the advices from Liverpool have been of the same character, and the orders thence have been mainly for Amber Winter or very choice Spring, and we doubt not the inferior character of the Wheat has contributed much to the depression in Europe as well as here. Our advices from Europe in relation to their crops are of the same character as noted before. On the Continent the injury to their crops by the protracted drought has been very great, and the late rains they have had afforded little relief; they came too late to benefit the winter grain or the spring crops. From Great Britain we learn the prospects for their Wheat crop are good, and the harvest promises to be unusually early. This gives assurance of a safe and satisfactory harvest. Their crops have suffered greatly, and we learn they are still suffering from drought, and since January 1st it has been more severe than at any time during the past fifty years. The reports of our crops have been rather more satisfactory from the South, but from the North and Northwest they are still unsatisfactory. The drought has done and is still doing immense injury to the spring crops. Corn alone promises to be good, but should this drought continue much longer this staple would suffer. The harvest in this state commenced about the 25th of June; this is earlier than has been known before during this century. The quality proves to be very excellent, and the yield about one-third short of last year, and this is true of most of the Winter Wheat growing states; it should be remembered, however, that these states hold a considerable portion of their last crop, and hence the exporting power of the country is likely to be fully equal to last year, unless the Spring Wheat should be injured during its harvest. Harvest will commence the coming week at the Northwest, which is unusually early. The New Wheat to hand from Virginia proves to be of most excellent quality, and we learn they have a good yield in that state. Closing quiet. Corn has been more active, but at variable prices. The inquiry has been quite general and the business more satisfactory, owing to the better condition of that arriving. Our principal dealers evince much confidence in the stability of the market, and considerable purchases have been made of good invoices to hold. Our stock of really sound is moderate, hence the wide range in prices. At the close common and choice qualities were firm and in fair demand, and medium grades dull.

BROOM CORN has been in fair demand and Prime qualities are better, but Mixed and Ordinary are dull and tame. Sales of Pale and Mixed at 10 cts., Medium and Green at 11@12 cts., and